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# A

## Gazetteer of the Suket State

COMPILED BY

MR. B. R. BEOTRA, B.A.



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H. H. RAJA LAKSHMAN SEN.



**THIS BOOK IS  
MOST RESPECTFULLY DEDICATED**

**TO**

**H. H. RAJA LAKSHMAN SEN,  
RAJA OF SUKET STATE,**

**BY  
THE COMPILER**



## PREFACE.

The present edition of the Suket State Gazetteer has been compiled under the kind instructions of His Highness the Raja Sahib of Suket State and the compiler feels he must place on record an expression of his feelings of gratitude to His Highness for the most valuable advice that he has so freely given from time to time.

In some places passages have been reproduced from the Mandi State Gazetteer, the old edition of the Suket State Gazetteer, the Forest Settlement Report of the Suket State, the Assessment Reports of the Suket State, and the Punjab Census Reports for which the compiler offers his thanks to their authors. My thanks are also due to Doctor Hutchison of Chamba for his chapter on the political history of the State.

I will feel amply repaid if the present work proves useful to the public.

B. R. BEOTRA.

RATAN COTTAGE, SUNDARNAGAR,  
SUKET STATE.

*The 2nd September, 1924.*



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## MAP.

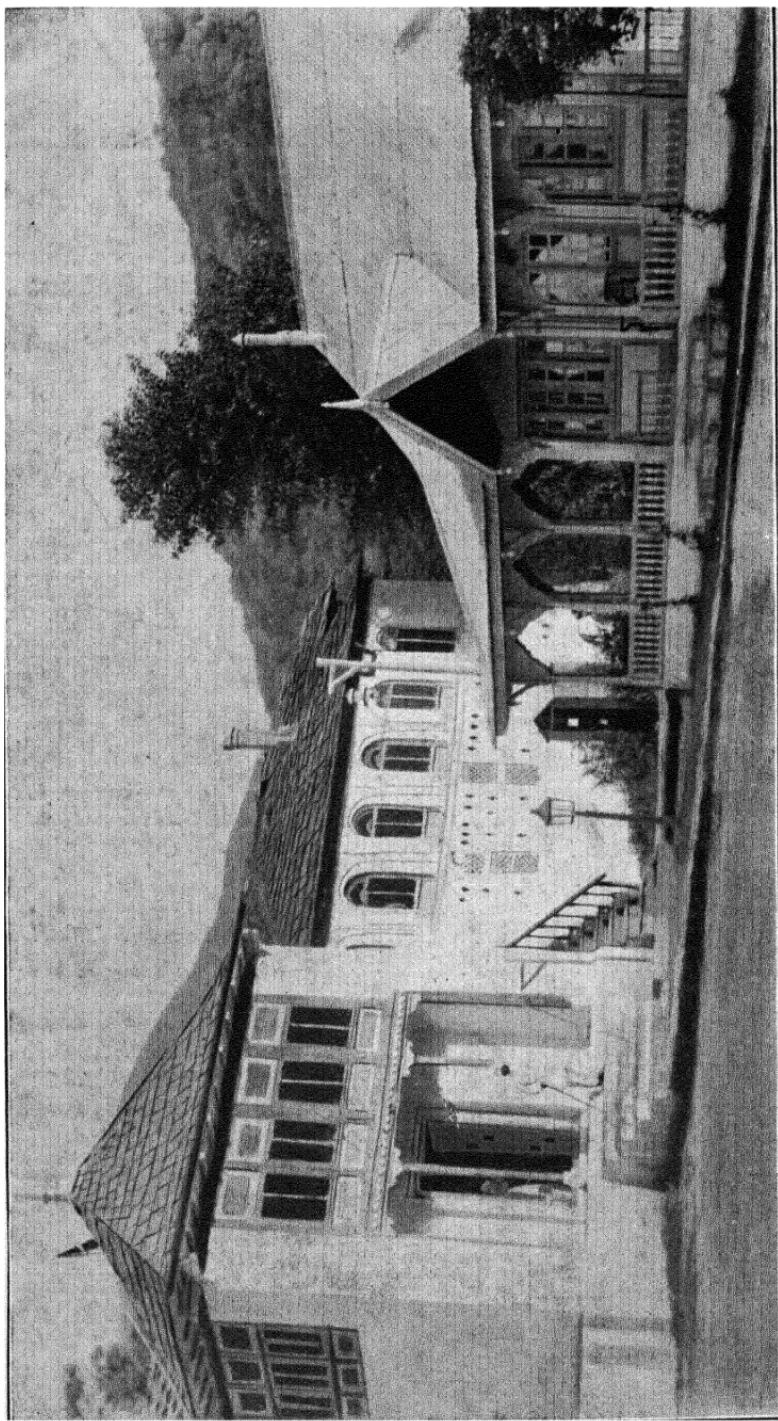
Map of Suket State.

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THE RANG MAHAL PALACE, SUNDARNAGAR.

# A Gazetteer of the Suket State

## CHAPTER I.—DESCRIPTIVE.

### Section A.—Physical Aspects.

*Boundaries.*—The Suket State, with an approximate area of 420 square miles, is situated between  $31^{\circ} 13'$  and  $31^{\circ} 35'$  N. and  $76^{\circ} 49'$  and  $77^{\circ} 26'$  E. on the north side of the Sutlej. It is bounded on the north by the State of Mandi and on the east the Behria stream separates it from the Saraj tehsil of the Kulu sub-division. The Sutlej separates it naturally on the south from the Bilaspur and Bhajji States. Bilaspur also borders with it on the west.

Its extreme length from Phernu in the Chawasi *ilaga* to Dehar on the south-west corner of the State is 71 miles, while its breadth from Tattapani to the border of the Maidangarh *ilaga* of the Mandi State is 15 miles only.

*Natural Divisions.*—Suket is naturally divided into a small fertile plain enclosed by low hills lying in the Beas basin and a large mountainous region comprising the greater part of the State in the Sutlej basin. The former is known as Bahl. It contains the capital and headquarters of the Bahl tehsil; south of this is a small tract known as the Dehar *ilaga* which forms the major portion of the Dehar tehsil.

The latter tract is known as Karsog. It forms the *Pahar tehsil*. It is broken up into a series of valleys by branches of the great Jalori Range of the Himalayan chain. The highest peak in the State is Chawasi Hill.

The valleys are for the most part steep and narrow, but around Karsog town and Mamel there is a wide stretch of comparatively level land rivalling the Bahl in fertility. As the greater length of the State lies east and west and the hills lie roughly north and south, the whole area is cut up into a series of disconnected valleys rendering communication difficult and travelling arduous. The paths are steep and tortuous and distances in consequence exaggerated.

*Rivers and streams.*—The river Sutlej forms the boundary of the State towards the east and the south. It enters the State near Phernu in the Chawasi *garh* and passes through the *ilagas* of Bagra, Mahun, Derahat, Batwara and Dehar and then flows into the Bilaspur State. It runs between high banks and as the current is swift its waters cannot be used for irrigation. Practically the whole of the State except the Bahl and the Jaidevi circles drains into the Sutlej. The principal streams which fall into this river are:—

*Khaded.*—This stream waters a considerable area of the Baikot circle. Continuing its course towards the south-west it flows past Dehar under the name of Alsed and finally falls into the Sutlej.

*Bhaghwali*.—It takes its origin from a *bagh* or garden in the *mahal* of Chanol and is for that reason termed Baghwali. It irrigates the *mahals* of Chanol, Baral and Manjketar and then enters the Bilaspur State where it finally joins the Sutlej.

*Bantrehr*.—It irrigates several villages in the Dehar and Bairkot circles and after receiving a considerable volume of water from various small streams it finally empties itself into the Sutlej near Dehar.

*Siwan*.—It is a comparatively small *khad* and irrigates only the *mahal* of Kharal and then joins the river near Dehar.

*Behna*.—This *khad* flows through the Chawasi *garh* and falls into the Sutlej.

*Kotlu*.—This is an important *khad* which separates the *garhs* of Ramgarh and Chawasi and empties itself into the river near Phernu.

*Bagra*.—This is a small stream which irrigates the Bagrah *garh* and finally joins the Sutlej.

*Imla Bimla*.—This is an important stream flowing in the *garhs* of Beuns, Baramgarh, Kajaon and Mahun. It falls into the Sutlej in the Bagrah *garh*.

*Pangna*.—*Khad* Pangna irrigates Tikkar, Pangna and Drahat and joins the Sutlej near Tattapani.

*Bahdu*.—This stream flows from south to north and meets the river in the Batwara *garh*.

*Siun*.—This *khad* flows on the boundaries of Mangarh and Batwara *garhs* and joins the Sutlej near Salapar.<sup>1</sup>

All the main streams which irrigate the Bahl and Jaidevi circles fall into the great Suketi *Khad* which finally joins the river Beas close to the town of Mandi. The principal affluents of the Suketi are :—

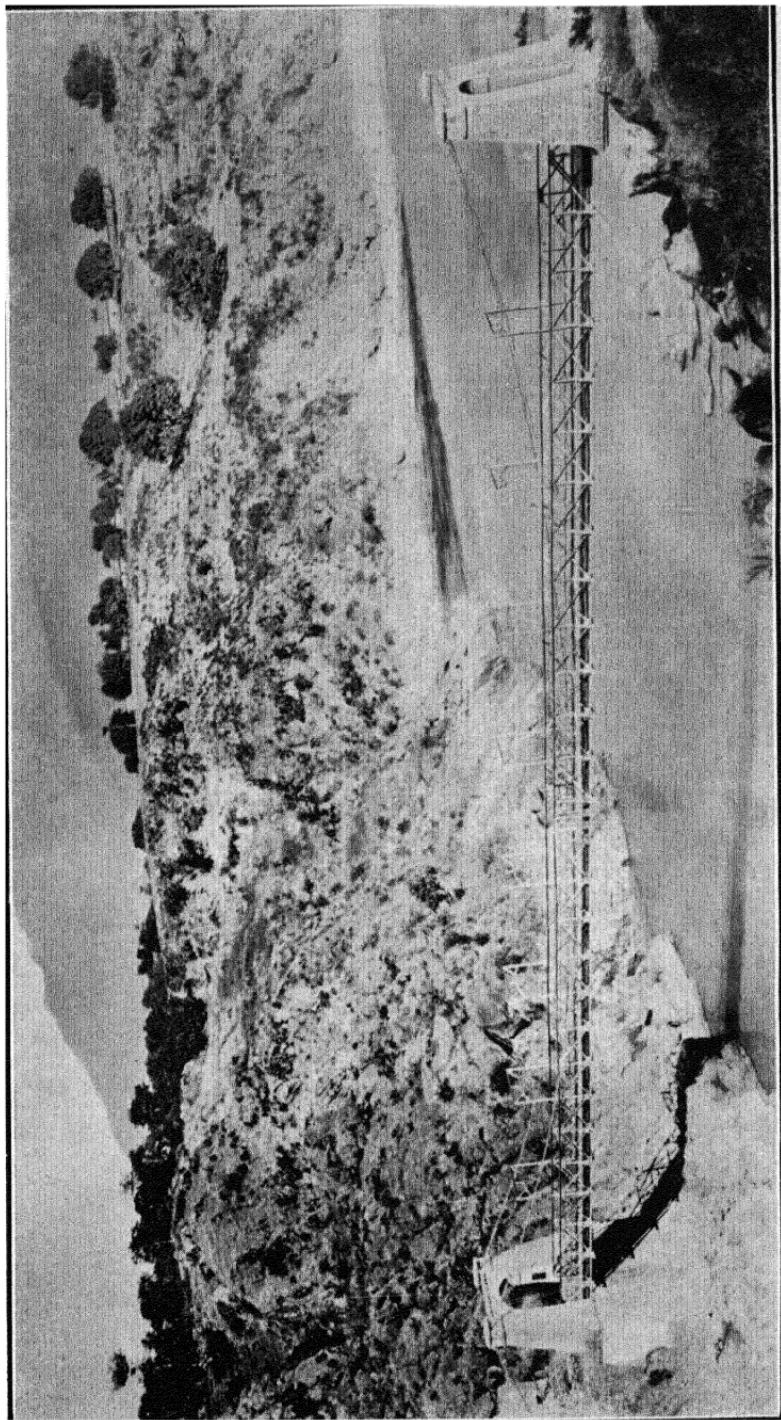
*Ghangal*.—This *khad* rises in the hills near the Kaulpur *garh* and after watering a small part of the Jaidevi circle and being further joined by the Nalni and Badrolu streams irrigates the *mahals* of Mahadev, Purana Nagar and Bharjwanu of the Bahl circle and finally falls into the Suketi at the extreme end of Ropa *mahal*.

*Kansa*.—Rising in the Mandi State, the Kansa *Khad* enters the Bahl tehsil through *mahal* Parechhi and after irrigating the *mahals* of Parechhi, Bohdal, Chandru and a part of Palohta again enters the Mandi State where it joins the Suketi.

*Lindi*.—It rises in the *mahal* of Baned and after watering Sandiakh, Bhojpur and Ropa meets the Suketi near Bharjwanu.

*The mountain system*.—The entire State is a hilly tract and the main ranges of mountains run from south to north. At most places the system is broken up by transverse spurs. The two main ranges are the Eastern Range, which extends along the Sutlej, and the Bairkot Range, which lies on the south-west corner of the State and extends from Riwalsar in the Mandi State to the Kangra Hills. The highest point on the Bairkot Range is Murari Devi which forms the border between the Suket and Mandi States.

<sup>1</sup> The other important streams which fall into the Sutlej are *Chara*, *Gumman*, *Jhungi*, *Dadu* and *Seri*.



THE RIVER SUTLEJ AT DEHAR.



**Range of altitudes.**—Below are given the altitudes of some of the places in the State:—

	Feet.
Sundarnagar	3,006
Ramgarh	8,084
Mahun Nag	7,039
Mangarh	7,636
Chauki	7,384
Kamand	7,034
Bandli Tibba	6,946
Tikkar	6,953
Chindi	6,687
Bagra	6,664
Seri	6,524
Kandi	6,494
Ghuri	6,728
Pangna	5,274
Kaisog	4,998
Momci	4,700
Kao	4,000
Kangu	2,280
Dehar	1,657
Chawasi	8,459
Murari	6,140

*Climate and rainfall.*—The climate of Suket varies in different parts of the State on account of the difference in altitude and other natural causes. The Sutlej is responsible for the oppressive heat near the east and south borders. Tattapani and Dehar are the hottest places. The State may, as a whole, be called a cold country. The climate is generally bracing and the only tract where sickness is at all prevalent is the Bahl. The dense mist rising from the Suketi river in winter is the cause of much pneumonia in this tract. In summer the whole valley is hot and the cultivation of rice gives rise to malaria.

The coldest point is Seri, 7 miles from Karsog.

Before July, 1921, rainfall was never recorded in the State but since then two rain-gauges have been instituted at Sondaigarh and Karsog respectively and accurate statistics have been maintained. The results are given below :—

Months.	1921		1922		1923		1924		1925	
	Sundarnagar.	Karsog.	Sundarnagar.	Karsog.	Sundarnagar.	Karsog.	Sundarnagar.	Karsog.	Sundarnagar.	Karsog.
January . . . . .	?	?	6.04	5.60	3.87	3.87	1.68	1.72	1.27	1.10
February . . . . .	?	?	2.35	2.10	5.08	4.74	3.13	3.24	.48	.52
March . . . . .	?	?	.27	.10	.40	.80	.00	.00	.00	.00
April . . . . .	?	?	1.02	1.00	.75	.74	.25	.12	.57	.71
May . . . . .	?	?	.02	.60	2.06	2.01	1.95	2.50	2.77	2.52
June . . . . .	?	?	6.49	3.55	2.46	2.41	1.77	.07	10.81	11.02
July . . . . .	13.86	13.04	24.39	13.70	11.26	12.05	31.40	17.77	9.77	9.01
August . . . . .	23.12	24.02	17.87	17.02	21.24	20.70	14.10	18.61	18.66	17.93
September . . . . .	13.30	13.25	10.21	9.59	.00	2.42	14.28	14.93	.43	.67
October . . . . .	2.26	2.01	.29	.00	.45	.31	.00	.00	1.40	.98
November . . . . .	.00	.00	.00	.00	.00	.00	.00	.00	.45	.44
December . . . . .	2.40	2.60	1.13	1.73	3.40	3.37	1.38	2.22	.00	.00
<b>TOTAL . . . . .</b>	<b>?</b>	<b>?</b>	<b>69.90</b>	<b>54.00</b>	<b>50.97</b>	<b>53.32</b>	<b>69.94</b>	<b>56.18</b>	<b>46.61</b>	<b>45.13</b>

In winter snow comes down to 4,000 ft. It has been known to fall in Sundarnagar, but it does not lie long on the ground there. In normal years it disappears by the end of March.

**Botany.**—Wild flowers and flowering shrubs and trees are common. The most common of the pines is the *Chil* (*Pinus Longifolia*), but blue pine (*kail*), Deodar (*kelu*), spruce (*Rai*) and Silver fir (*Tos*) are found in the hilly tracts.

Other common trees are the Oak (*ban* and *mohru*), Box (*chikri*), Elm (*marn*), Shisham, Horse Chestnut (*khanor*), Rhododendron (*bras*), Wild peach (*aru*), Apricot (*Sari*), Green Plum (*aluchia*), Wild Apple (*palu*), Wild pear (*shegal*), *simbal* and mango.

The berberry is common and its yellow wood (*rasaunt*) is largely exported.

**Wild animals.**—The chief wild animals of interest are black bear, leopard, jackal, musk deer, gooral, barking deer (*kakkur*), pig and monkeys. Amongst game birds may be mentioned the more common pheasants, *kalesha*, *chir*, *quaksha* and *moonal*, also *chikor*, partridge, peacock and pigeon. Quail are found in small numbers in the autumn and duck in the Bahl and on the Sutlej in spring and autumn.

**Fish.**—Mr. G. C. L. Howell, late Director of Fisheries, Punjab, recorded the following note on the fisheries in Suket and Mandi :—

" I examined the Beas and three of its principal tributaries in these States—the whole Suketi basin, the lower waters of the Uhl and the Uttarsal *Khad* in September, 1913. Of the latter the Uhl contains practically no marketable fish with the exception of the mountain barbel (*sal*). Both the Uhl and the Uttarsal might well be stocked with brown trout from Kulu. The Uttarsal, like most of the waters in both States, is regularly poisoned from the end of April to the break of the rains in July. The poison used is cactus juice. They are called *dudhla* or *balodar* (*Onkar* in Kangra), *gandri* (*ganiri* in Kangra) and *sama*. Casting nets are used all the year round with a mesh of  $\frac{1}{2}$ " to  $\frac{3}{4}$ " bar measure ; they kill fish of four inches long and over. The scoop net (*jalti*) described below is also used. In September six *chhips* are erected regularly. If mountain barbel were less prolific (a  $2\frac{1}{4}$  lb. female 15 inches long was found to contain 15,000 ova and the species breeds we know from April to December) there would not be a fish in the Uttarsal. The Uhl is hardly fished at all.

**" The Suketi and its tributaries.**—The whole of the Suketi valley is a vast breeding ground for fish. At one time no fishing of any sort or kind was allowed in the lower five miles of its course from the Suket boundary to the confluence with the Beas. Fishermen down the river as far as Naushera have told me that so long as this order was enforced the Beas was full of fish. Then came a period during which this stretch was dynamited regularly and openly and all restrictions on fishing were withdrawn. The effects were felt at once all down the river : and it is quite certain that the falling off in the stock of Beas mahasir, which

every angler and every netsman noticed, was due to the violation of this (the only effective) sanctuary on the Beas.

“ The breeding ground consists of the main stream and five fairly important tributaries all fed by small perennial streams rising in hills averaging less than 6,000 feet in height. Their temperature rises to 80° and more, even in September. All abound in vegetation and in crabs (*masakra*), snails (*phil*) and other minute crustaceae, and the insect life is most prolific. The bed is gravel from source to mouth. There are plenty of deep pools for big fish to lie in.

“ The marketable species which spawn in these waters are :—

“ (i) *Mahasir* (*serr*, *serra*, *serdu*, *khakiaru*, *chitrahtu*, or *pharku*).—

These fish put right up the river as soon as the rains break. I found their fry in a spring at Sadoth near Ledah on the Mandi-Hoshiarpur road on September 8th. This was at least 3,000 feet above the Suketi, and, though I have seen the barbel and salmon negotiate bad falls, I should never have believed that any fish, large or small, could find its way up some of the almost perpendicular places in its course. At every point from Bhojpur to Mandi I found mahasir. The water is incomparably the finest mahasir nursery I have seen. It should have swarmed with mahasir fry ; but they had nearly all been destroyed by the insensate methods of fishing in vogue in both States.

“ (ii) *Orienus sinuatus*.—Mountain barbel (*sal*, *saloti*, *gugal*, *gungal*, *swali*, *chith*).—These run up the Suketi in October-November and have found their way (by the outlet) into Riwalsar lake. There they are protected rigidly, and breed freely during the autumn and early winter in these waters.

“ (iii) *Labeo diplostomus* (*gid* or *geor*), which is common though less common than mahasir.

“ As to the smaller species they are (spec'ally *toora* and *pata* and *pali*) extremely good to eat, and local taste seems to think that the smaller the fish the better it is as food.

“ *Fishing Castes*.—Practically every one is a fisherman who lives near the Suketi, and kills by fair means or foul everything which swims. I found that zamindars often knew just as much (or as little) about fish as *jhiwars* for instance.

“ The methods of fishing, arranged in order of popularity, are :—

“ (i) *Poison as described above*.—This destroys not only fish but all life in the water in which it is introduced. Its use is forbidden. But no adequate steps are taken to enforce the prohibition in either State, any more than there have been, until recent years, in British territory.

“ (ii) Weirs (*bar*) which are built so as to block the run of spawners at the beginning and end of the rains.

- “ (iii) *Pakai*.—A huge triangular dip net rigged on three long bamboos with a mesh of  $\frac{1}{2}$  to  $\frac{1}{4}$  inch in the bight.
- “ (iv) *Jaltri*.—A small elliptical dip net with a lifting line. The mesh is never more than  $\frac{1}{4}$ " bar measure, and generally less.
- “ (v) *Chhip*.—A wicker platform trap set at the narrow end of a deflection in the stream to catch descending fish during the rains.
- “ (vi) *Jal*.—An ordinary casting net : the maximum mesh as a rule is  $\frac{1}{2}$  inch.
- “ (vii) *Nilotu*.—A stake net set in shallows in July and August. This blocks the whole stream night and day.
- “ (viii) *Bhalla*.—A three-pronged fish spear used in shallows. It takes a good eye and a good wind to run down and spear the mighty mahasir even in a shallow.
- “ (ix) *Pathialu*.—An ordinary ‘long line’ with hooks and snoods. I am not sure that this is used in the Suketi, but know that it is in the Sutlej in Suket territory.

*Conclusions.*—It would be quite easy to resuscitate the Mandi Suketi stream and its tributaries."

#### *Species of fish found in the Mandi waters.*

### *Glossary of fishing terms (Suket.)*

Scales	.	.	.	.	<i>Chana</i>	Gill cover	.	.	.	<i>Kan</i>
Gills	.	.	.	.	<i>Kaila</i>	Barbel	.	.	.	<i>Moch</i>
Fins	.	.	.	.	<i>Phank</i>	Ray of fin	.	.	.	<i>Konda</i>
Tail	..	.	.	.	<i>Phunt</i>	Contre Line	.	.	.	<i>Lirk</i>
Pores on nose	.	.	.	.	<i>Total</i>	Ova	.	.	.	<i>Bati</i>

In order to protect the fish resources from ruinous methods the Durbar consulted Mr. Howell and enacted the Fisheries Regulation, 1972 (1915).

### Section B.—Archæology.

The following notes on the archæology of the State are reproduced from the last edition of the Gazetteer :—

*Archæological remains.*—Many of the old forts are still extant ; some being in an excellent state of preservation. On a stone in Pai fort is an inscription of which the following is a translation :—

“ Pai fort was built on the 12th of Jeth, St. 71 *kham* by Raja Bikram Sen :—

Brahman Agru	.	.	.	.	.	.	.	.	.	.	1
Palsra Paremon	.	.	.	.	.	.	.	.	.	.	1
Kahna Jaimal	.	.	.	.	.	.	.	.	.	.	1
Kothala Doglu	.	.	.	.	.	.	.	.	.	.	1

*Narsinghji's Temple.*—In the town of Nagar, *tehsil* Bahl, there is a *pacca*-built temple dedicated to Narsinghji. . . . . Inside the temple is an idol of *Pakhan*, like the idol of Salagramji found in the temples in the Punjab. The idol is kept locked up in a box of which the keys are entrusted to the *pujari*. There is a narrow hole in the *murti* Pakhan, and anyone desirous of seeing the idol closes one eye and peeps through the hole with the other to see the dreadful appearance of Narsinghji. It is said that those who see it are exposed to danger. The *pujar* who waits upon it bathes and feeds it daily, with eyes closed and face averted. As a rule no one can see Narsinghji, but if anyone wishes to do so, he has to get permission from the State. It is said that a *sadhu*, who was going to Manikarn, getting permission from the State, saw Narsinghji, and consequently died, and that once thieves made away with certain ornaments from the temple, but were struck blind at a short distance from it and were arrested.

*Temple of Mahadeo.*—The temple of Mahadeo lies one mile north of Nagar town in Bahl *tehsil*. It is a stone building and the *pindi* (the upper part of Shiva Ling) of Mahadeo in it is made of black stone, nearly one span in height and about two feet in circumference.

The *pujaris* employed in the temple belong to the Kondal *got* of the Gaur Brahmans, and are called Rawals by the Hindus, because whenever a Hindu dies his relations make him give something, such as a cow, silver, gold, grain, etc., as alms before he expires, and the gift is, on his death, appropriated by these *pujaris* who take even the shroud that covers the corpse. They aver that their forefathers came with the ancestors of the rulers of Suket from Bengal and that the temple and its *pindi* already existed there. The story about the temple's foundation as told by their forefathers was that it was built in a single night by the order of a certain Raja of the Pandavas. The building, as it now exists, and

the forms of the pillar and *pindi* of Mahadeo, clearly shew them to have been made in very ancient times, but the date and year of its foundation are not known.

The place on which the *pindi* stands has a great natural rock under it, out of which the *pindi* has been carved. The fretwork round the *pindi* is also of stone, and the floor all round it is paved with stones, while four large and four small columns of black stone rise on this pavement. The roof supported by these columns is so built that it is divided into small separate parts furnished with stone slabs.....”

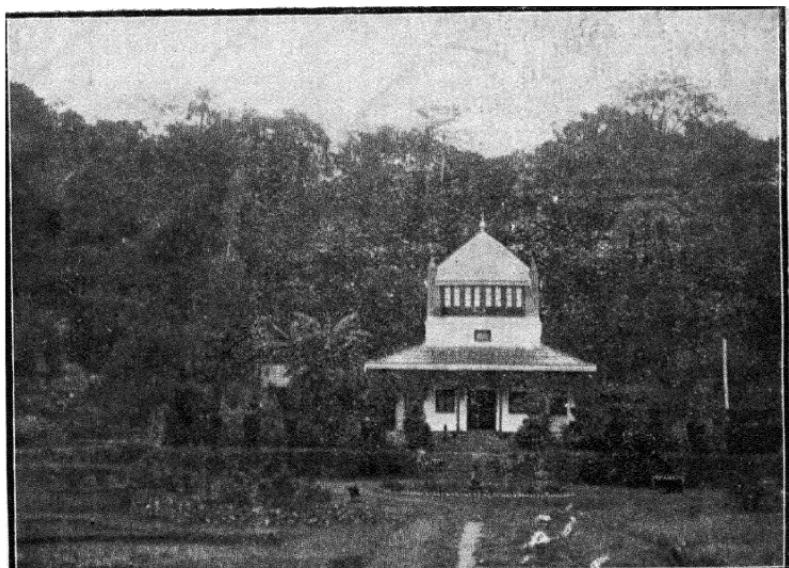
*Jagan Nath's temple*.—This temple is in Nagar town. The building is of *pacca* masonry. The story about its origin is that about 250 years ago, a Bairagi *fayir* came here from Jagan Nath on the coast of Orissa. He had an idol of Jagan Nath made of sandal wood and the Suket Court hearing that he wished to sell it offered him Rs. 500 for it, but he refused the offer, saying that he was taking the idol to Kulu, the Raja of which had promised him Rs. 1,000. By chance the *fayir* died before he could set out for Kulu, and consequently the idol was, by the Raja's order, placed in the buildings previously used as a seraglio. He appointed *pujaris* to the temple and granted land for its maintenance, spending Rs. 500, the price of the idol, on the funeral ceremonies of the Bairagi, and built the temple at State expense.

Endeavours have been made to ascertain the date of the foundation of the temple, without success. The largest idol is that of Jagan Nath, which is a cubit in height. The nose, mouth, eyes and the hands (without fingers) are visible in it. At its right side is an idol of Balbadhar, and at its left one of Lakhshmi. There are also other small idols, of Salig Ram, etc., in the temple. Its management is carried on by *pujaris* who belong to the Kondal *got* of Brahmins and possess only one house in the State. With the exception of the *pujaris* nobody may work in the temple. The *bhog* offered to Jagan Nath consists of rice, pulse, etc. ; *parshad* is also distributed. The cost of the *bhog* is defrayed from the income accruing from the land granted by the State for the maintenance of the temple. On the second of Asar *Sudi* (the date on which the fair is held at Jagan Nath in Orissa) a fair is held here. A brief description of it is given below :—

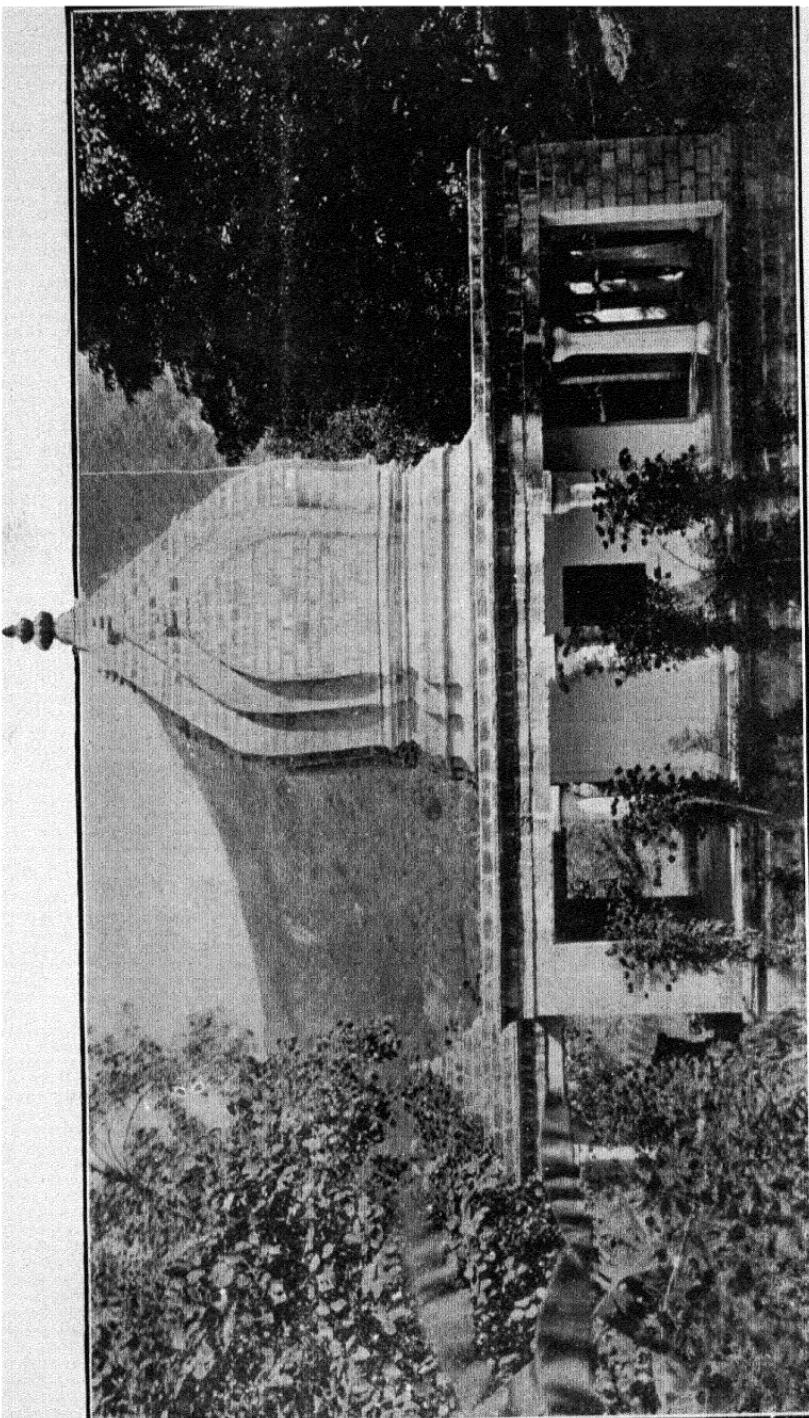
“ Jagan Nath is supposed to become angry (with his wife) in consequence of some misunderstanding. The *pujaris* are unable to explain how the quarrel arose beyond saying that this is an imitation of what is done at the temple of Jagan Nath in Orissa. The *pujaris* and others assemble, put the idol in a palanquin and take it to the Juniga garden on the Ghāngal *Khad*, one mile from the town, and stay there for a day. Food is prepared in the garden and served to those who accompany the procession or arrive during the day. There is an idol of Ram Chandra in the garden and Jagan Nath pays a visit to it, cardamoms and nuts being distributed. On the third day Lakhshmi, the wife of Jagan Nath, goes to the garden and is reconciled with Jagan Nath.”



JAMAG BAG TEMPLE, SUNDARNAGAR.



THE RETREAT, SUKHDEV BATIKA.



JAROLI TEMPLE.

The idol is then brought back, and placed in its temple where *arti* is performed. When Jagan Nath is taken to the Jumga garden, the procession is attended by the State officials, elephants and horses forming the retinue. Other people, with drums, flags and *palkis*, etc., also join it. The idol is brought back in full retinue. Sometimes His Highness the Raja also graces the procession with his presence while going to the garden and back. About 400 people attend the procession.

*The Suraj Kund temple.*—The temple known as Suraj Kund is situated near the capital, at the foot of a hill, on the bank of a ravine. The courtyard is paved with stones and towards the west of it stands the temple building which is of stone. In front of the temple door is a masonry tank (*kund*) 25×25 feet, which adds to the beauty of the temple.

The temple and tank are surrounded by houses of wood and *pucca* masonry built by the State for the convenience of travellers. *Sadhus* visit it on pilgrimages to Mani-kaṇ and other sacred places.....Inside the temple there is an idol of Suraj ji weighing about 36 *pakka sers* made of eight metals. It is of human form, but has four heads. It is flanked by two brass horses, each one *balish* in height, thus giving the whole image the appearance of a chariot.

It is surrounded by several other idols of stone which represent Krishna, Radha, Ram, Balram, Hanuman, etc. It is said that the idol was made in the State by the brass workers of Chirag village. Affixed to the wall of the temple is a large piece of stone which bears an inscription, which runs :

“In the name of the deity, Ganesh.”

“On the 28th Asar st. 1782, B. Maharaja Garur Sen and Siri Rani Panchamon Dei commenced to build the Suraj Kund temple in order to place the idol of the Sun there.”

“The building was completed and the idol of the Sun placed in the temple on the 23rd Bisakh, st. 1785 B. He did so for religious purposes.”

### Section C.—History.

The following account of the political history of the State was written by Dr. J. Hutchison of Chamba :—

*Introduction.*—The Suket State at the present time is situated chiefly in the Sutlej Valley—which was its original nucleous, but a small portion, containing the capital, lies in the Suketi *Nala*, a tributary of the Beas. Its territory is limited as compared with the wide expansion of former times, when it included almost all the area now in Mandi and a large portion of Kulu.

The origin of the name is uncertain, but it is probably a derivation of *Sukshetra*, “the good land.”

<sup>1</sup> Sir A. Cunningham was the first to draw attention to the *vansavali* of the ruling family, in his paper on the history of Mandi, in the Reports of the Archaeological Survey. More recently a vernacular history of the State has been published by Munshi Hardial Singh of Kangra, who acted for some time, first as Tehsildar and later as Superintendent of the State. It is called *Tawarikh-i-Riyasat-hai-kohistan Punjab*.

It seems to be almost the only authority available, and much of the material of this paper has been drawn from it. There are also references to Suket in the records of Mandi and Kulu as well as other States, which help to elucidate events. Suket does not seem to be referred to in the Rajatarangini and only once (in A. D. 1388) by any of the Mohammedan historians.<sup>2</sup>

<sup>3</sup> The early history of the State is similar to that of other parts of the hills. Previous to its foundation the whole tract was under the control of numerous petty barons bearing the titles of Rāna or Thākur, the Rānas being Kshatriyas and the Thākurs of some lower caste, and the vernacular history gives a graphic account of their subjection by the early Rajas. This account fully coincides with what we know of the general political condition of the hills in former times, and down to a comparatively recent period. In the case of almost all the hill States whose histories are known to us, there is a similar record of long and continuous warfare between the Rajas and the petty chiefs. The Raja was an alien among them and it was only by superior force that he succeeded in gaining an ascendancy. Revolts were of frequent occurrence and the usual tribute money, the only symbol of subjection, was forthcoming only when there was no other alternative. The rule of these petty barons was of ancient origin; and if they ever acknowledged the supremacy of a paramount power before the advent of the Rajas, it must have been purely nominal. They bear an evil reputation traditionally as quarrelsome and contentious, and their unhappy feuds rendered them an easy prey to the invader, against whom they seem to have been unable to take concerted action. These feuds the Rajas fostered, and often succeeded in gaining by diplomacy what they had failed to acquire by force. Such was the condition of the tract now embraced in Suket and Mandi, when the founder of the dynasty first appeared upon the scene.

<sup>4</sup> The Chiefs of Suket and Mandi are from a common ancestor of the Chandrabansi line of Rajputs, and they therefore claim descent from the Pandavas of the *Mahabharata*. Traditionally the origin of the line is carried back to a remote period. The original dynasty is said to have ruled in Delhi for 1,700 years, but this is highly improbable.

<sup>1</sup> Arch. Survey Reports—Vol. XIV, p. 123.

<sup>2</sup> Tarikh-i-Mubarak Shahi—Elliots' History, Vol. IV, p. 19.

<sup>3</sup> Journal Punj. Hist. Society, Vol. III, p. 45, *et seq.*

<sup>4</sup> Mandi Gaz., p. 23.

The last Raja, named Khemrāj, was displaced by his *Wazir* and retired to Bengal. There he established a dynasty, and thirteen of his successors are said to have ruled for 350 years as the Sena kings of Eastern Bengal, with their capital at Lakshmanpuri on the Ganges. The most distinguished ruler of this dynasty was Lakshman Sen who is said to have extended his conquests to Kanauj, Nepal and Orissa, and to have founded the city of Gaur in Malda, calling it Laknauti after himself. The later capital was at Naddia, where they continued to rule till expelled by Bakhtiyar Khilji in A. D. 1198.

The last ruler of the dynasty retired to Prayag or Allahabad and died there. His son, Rup Sen, then went north to Rupar near Ambala, where he settled for a time. Having been attacked by the Muhammadans he was killed in battle, and his three sons fled into the hills, and after a time founded separate States. Bir Sen became ruler of Suket, Giri Sen of Keonthal, and Hamīr Sen of Kashtwar<sup>1</sup>.

It is not a little remarkable that the tradition of a common origin from the Rajas of Gaur, Bengal, survives in the records of all these families. Kashtwar, however, must have been founded at a later date than Suket. The history of three brothers having each founded a kingdom is found in the annals of several of the ruling families of the hills.

The above is the traditional account of the origin of the family but General Cunningham assigns the foundation of Suket to a much earlier period (A. D. 765), which seems to be more in keeping with the available data. According to him, it seems probable that there was an earlier Sena dynasty in Bengal, whose ancestor, named Vira Sen, reigned in the seventh century, and from whom the later dynasty was descended. The founder of Suket may thus have been a cadet of the earlier Sena dynasty<sup>2</sup> and the emigration from Bengal may have taken place at an early period.

A review of the data at our disposal seems to give support to this conclusion. The earliest approximately ascertained date is that for the reign of Arjun Sen, who was a contemporary of Bahādur Singh of Kulū (A. D. 1530-59).

From Arjun Sen to Ugar Sen (A. D. 1876) inclusive, there were eleven reigns in 376 years, giving an average of about 31 years to a reign. Again, Jit Sen (A. D. 1663) was a contemporary of Shyām Sen of Mandī (A. D. 1664), and from him to Ugar Sen there were six Rajas in 213 years—giving an average reign of 35 years.

Now according to the *Vansāvalī* there were 35 reigns anterior to that of Arjun Sen, and allowing an average of 20 years to each we get 1530-700=A. D. 830 as the approximate date for the foundation of the State.

<sup>1</sup> The name *Hamīr* is derived from Arabic *Amīr* and does not occur among Hindu princes until after the Muhammadan conquest. Kashtwar State was founded at a later period than Suket, probably about A.D. 1000. The founder's name was Kāhnīlal, who may have been descended from Hamīr Sen, the suffix *īlal* being probably a clerical error for *Sen*, as in following reigns; or he may have been a cadet of the Pala dynasty after the early Sena dynasty in Bengal, vide *Civilization in Ancient India*, R. C. Dutt, pp. 167-8-9.

<sup>2</sup> Reports of Arch. Survey of India, Vol. XV, p. 156.

Another computation over a longer period leads to much the same result. Assuming, as there are grounds for doing, that the separation of the Mandi branch took place about A. D. 1000, there were 37 reigns from that date to 1876—a period of 876 years; giving an average reign of 23 years which is the common average in most of the other hill States, whose *vansāvalīs* have been examined.<sup>1</sup> Allowing this average to the eight reigns preceding the separation, we get 1000-184-A. D. 816. General Cunningham's conclusion, therefore, seems to be confirmed that the State was founded about A. D. 770. An examination of the *vansāvalī* also confirms this conclusion. We know that Arjun Sen (A. D. 1530), the 35th Raja in descent from Bir Sen, was a contemporary of Bahādur Singh of Kulū. Supposing the State to have been founded about A. D. 1200, in accordance with the accepted chronology, there are 35 reigns to be allowed for in about 300 years, which gives an average of only nine years to each. This is extremely improbable, as the average reign in the other States is seldom less than 20 years.

<sup>2</sup> An interesting incident is on record in the Chambā *vansāvalī*, which lends support to the above conclusion. About A. D. 800, Brahmapura, the original capital and nucleus of the Chamba State, was invaded by a race of foreigners called "Kira," and the Raja was killed in battle. His queen who was *enceinte* was carried away for safety by the officials, and on the way to the outer hills a son was born, named *Mushan Varman*.

Ultimately the Rāni and the young prince found an asylum with the Raja of Suket, who made liberal provision for them. On growing up to boyhood *Mushan Varman* was married to the Raja's daughter and received in dowry a *jāgīr* in Pānga, evidently a clerical error for Pāngna, which was then the capital and nucleus of the State. An army was also furnished, with which *Mushan Varman* expelled the *Kiras* and recovered his country.

Further corroborative evidence of the antiquity of the State is found in the chronicle of Bilāspur, where the following couplet occurs referring to the conquests of Raja Bir Chand of that State, who reigned about S. 800-A. D. 743.

*Pahle Bāghal jite Kunihār thākurāī.*

*Beja, Dhāmi mārkār Keonthal pāi dī āi.*

"Having conquered Bāghal, and the chiefships of Kunihār, Beja and Dhāmi, an advance was made against Keonthal."

From this it is obvious that the Keonthal State had been founded before the invasion took place; and, as in the case of the other chiefships named, that it was ruled by the same family as that still in power, which is descended from the same ancestor as that of Suket.

<sup>1</sup> Cunningham gives ten names which would put back the date to A. D. 770, as noted by him. Cf. A. S. Reports, Vol. XV, p. 156. Some names may have been dropped in copying, as occurred at a later time.

<sup>2</sup> Chambā Gaz., p. 72. An interesting tradition exists in the Rana family of Kaniara near Dharmasala, which claims descent from Suket. It is said that the *Duthāin*, or second son of the Suket Raja, possibly Bir Sen, was sent in command of the army and acted as Regent of Brahmapura till *Mushana Varman* came of age. At a later time the family removed to Kaniara, then in Chamba territory.

In the Kulu annals also we find still clearer corroborative evidence referring to events which probably happened not later than A. D. 850-900 and possibly earlier. At that time Raja Bhupāl (Bhup Pal) was the ruler of Kulu, and in his reign the State was invaded by Suket and the Raja was taken prisoner. This reference is confirmed by the Suket Chronicle which ascribes the conquest to Bir Sen, the founder of the State, (c. A. D. 770-800), of whom Bhup Pal is said to have been a contemporary, but it may have been later. For three reigns thereafter, according to the Kulu annals, that country was subject to Suket. It then regained its independence for a short time but was again overrun and conquered by Suket, to which it was once more in subjection for three generations. These events must all have taken place previous to A. D. 1000, approximately.

Additional evidence of a later date is supplied by the history of Sirmaur (*Vide* Sirmaur Gazetteer p. 9 and footnote p. 10). We read that Raja Mahi Prakāsh (A. D. 1108-1117) of that State demanded the daughter of Raja Rup Chand of Keonthal in marriage. This reference takes us back to nearly a century anterior to the date (A. D. 1198) of the alleged expulsion of the Suket family from Nadia by Bakhtiyār Khilji. All these references combine to prove that Suket State must have been founded not later than A.D. 800 and probably as early as A. D. 770.

The clan name of the Suket royal line is Suketi or Suketr, in accordance with ancient custom in the hills.

The suffix is 'Sen' but the younger members of the family take "Singh."

*Vir or Bir Sen A. D. 770-800.*—After crossing the Sutlej at Jiuri ferry, Bir Sen, the founder of the State, along with his followers, probably Rajput adventurers like himself, advanced into the interior, and began the conquest of the country. The Rānas and Thākurs naturally resented the invasion of their domains and offered opposition, but their mutual jealousies rendered combined action impossible, and one after another yielded to his superior force.

The first to take the field against him was the Thākur of Karoli, whose state was called Darehat, and he was quickly subdued and his fort captured. Then Seri Māngal, the Rāna of Batwāra, who had come to help the Thākur of Karoli, was also attacked and overcome.

Following up his initial successes, Bir Sen then advanced against the Thākur of Nāgra whose territory was Kot and Paranga. He was subdued, as also the Thākur of Chiragh, who ruled Batāl and *thāna* Chawindi. The Chinidiwāla Thākur ruling Udaipur undertook to become tributary, and being at feud with the Rāna of Sanyārto, who was the overlord of the district, the Raja was advised to attack and kill this latter chief, otherwise it would be impossible to extend his authority. Bir Sen, accordingly, proceeded against the Rāna, and on his approach the Thākur of Khunu fled, and his fort was captured, and held for a long

period. Sanyārto was then attacked and the *thanās* of Kajun and Dhyātā Kot were taken after a severe contest, the Rāna being captured. He was treated with consideration and set at liberty, a *jāgīr* being assigned for his support, which remained in the possession of his descendants till the reign of Shyām Sen (A. D. 1627-58).

Having subjected all the Rānas and Thākurs within a certain area, Bir Sen sent for his family, probably from the east of the Sutlej, and settled them in a palace which he had erected on the skirts of the Kunnu Dhār, which he made his first residence. The palace still bears the name of 'Narol' meaning "Privacy" owing probably to its seclusion.

Bir Sen then resumed the campaign against the petty chiefs, and with the help of a force from *thāna* Kajun, which he had acquired from the Rāna of Sanyārto, he attacked the Thākur of Koti Dehr, defeated him and seized the *ilāqas* of Nanj, Salālu, Belu and *thāna* Magra. He also built forts at Kajun and Magra, which till then had only been open villages.

When Bir Sen had in this way conquered all the petty chiefs immediately to the west of the Sutlej he next invaded the territory of the Thākur of Kandlikot to the south-west, who offered no resistance. The next petty ruler to feel the weight of his hand was the Thākur of Surhi, who owned the *thānas* of Chandmāri and Jahor and also the *ilāqa* of Pāngna. The Thākur at once gave in his submission and urged the Raja to attack the Thākur of Haryāra, with whom he was at feud. On hearing of the invasion, the Thākur fled and his territory was annexed, and a fort built which is called Tikar down to the present day. Bir Sen then selected a site in the Surhi *ilāqa*, at 5,000 ft. above sea level, called Pāngna, where he built a palace, and made it the capital of the State. The Pāngna palace is still in a good state of preservation, but it is not known if the present building contains any portions of the original structure as it has never been examined by an expert.

Bir Sen then built the fort of Chawāsi and also conquered the fort of Birkot on the borders of Kunhārsen. With Chawāsi as a base he then advanced into Sarāj and captured the forts of Srigarh, Naraingarh, Raghupur, Janj, Madhupur, Banga, Chanjwala, Magru, Māngarh, Tung, Jalauri, Himri, Raigarh, Fatehpur, Bāntha, Raisan, Godah and Koth-Manāli from different Thākurs, who probably till then had been more or less under Kulū.<sup>1</sup> He also invaded Parol, Lag, Rupi, Sāri and Dhunhri, all of which are in Kulu. The Kulu Raja, called Bhupāl, probably Bhup Pāl of the Kulū *Vansāvali*, advanced to oppose him and was defeated and taken prisoner. Bhupāl, however, was soon released and restored to power on condition of paying tribute.

After returning from the conquest of Kulū, Bir Sen captured Pandoh, Nāchni and the following forts;—Chiryahan, Raiyahan, Jurahandi, Satgarh, Nandgarh, Chachiot and Sawapuri.

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<sup>1</sup> According to tradition, Kulu State originally included all the territory now in Suket and Mandi. This tradition is current in Suket, Mandi and Bashahr as well as Kulu.

Having overrun and subdued the northern portion of the State he next turned westward towards the Balh *ilāqa*, and advanced as far as the Sikandar kī dhār, now in Mandi. The Rāna of Hatli was defeated and a fort, named Birkot, founded to commemorate the event. The name is now Biharkot.

Thereafter Bir Sen fixed the boundary with Kangra by erecting a fort on the Sir-*Khad*, called Bīra, now also in Mandi. The conquered tracts thus extended from the Sutlej on the south to the Beās on the north, and from the latter river on the east to the Sir-*Khad* on the west, forming the boundary with Kangra.

The extensive conquests ascribed to Bir Sen are hardly in keeping with what we know to have been the condition of things in other States, which were consolidated only after centuries of warfare. It seems probable, therefore, that many of these conquests should be referred to a later period in the history of the State.

*Dhir Sen*.—Bir Sen was succeeded by his son, *Dhir Sen*, whose reign was short. He probably continued the struggle with the petty chiefs, but no details of his time have come down to us.

*Bikram Sen* the next Raja seems to have been of a religious disposition, for soon after his accession he installed his brother, Tribikram Sen, as regent of the State and took his departure on pilgrimage to Hardwār, and was absent for two years. Kulū which was still tributary, was then under the rule of Hast or Hait Pāl, grandson of Bhup Pāl. Tribikram Sen proved unfaithful to his trust and aimed at supplanting his brother. For this purpose he sought the help of the Kulū Chief, whom he freed from tribute on condition of receiving his support in the struggle with Bikram Sen, after the latter's return.

On learning of what had occurred, Bikram Sen went to his kinsman, the Raja of Keonthal, who furnished him with an army. The opposing forces met at Jiuri on the Sutlej and both Tribikram Sen and Hast Pāl fell in the battle, and their forces were dispersed. Bikram Sen then resumed his position as Raja.

In revenge for the action of Hast Pāl he invaded Kulū, subdued the country and appointed his own officers, assigning a *jāgīr* to Hast Pāl's son, which was held by his descendants for three generations, during which they exercised no authority and were merely *jāgīrdārs*.

On Bikram Sen's demise, his son *Dhartari Sen* succeeded, but there are no records of the events of his reign. He had two sons who both died during his own lifetime<sup>1</sup>. Of these the younger was named Kharak Sen; and his son Lakshman Sen, a minor of two years of age, was installed as Raja on Dhartari Sen's death.

Lakshman Sen being of tender years the State was under the control of the officials, and Hashir (Hamir) Pāl, the Raja of Kulū, took advantage of the opportunity to assert his independence. When Lakshman Sen came of age—fourteen years later—he invaded Kulū and overran the *Wazīris* of Rupī, Lag Sāri and a part of Parol, and again made the State tributary.

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<sup>1</sup> Their names were Mangal Sen and Pangla Sen respectively. [B. R. Beotra.]

On Lakshman Sen's death, probably after a long reign of which we possess few details, he was followed by his son, Chandar Sen, who also had a long reign and died childless. His brother Bijai Sen then came to the *gaddi*. He too seems to have reigned long, but the records tell us nothing of these reigns. We can only conjecture from the analogy of other States that the struggle between the Rajas and the petty barons went on as before, and was probably much the same in Suket as elsewhere.

*Sahu Sen c. A. D. 1000.*—Bijai Sen left two sons, named Sahu Sen and Bahu Sen, of whom the elder succeeded. The brothers unfortunately seem to have been unfriendly and Sahu Sen's reign was marked by a quarrel which was fraught with grave consequences to the State. As the result of this quarrel, Bahu Sen retired to Manglör in Kulü, where he acquired a small tract from Kulü and established himself as a petty chief. His descendants in the twelfth generation founded Mandī State, which ultimately acquired large possessions chiefly at the expense of Suket.

*Ratan Sen c. A. D. 1020.*—We have no details of this reign which seems to have passed in comparative quiet. On his demise Ratan Sen was succeeded by his elder son, Bilās Sen, who was of a tyrannical disposition. After enduring oppression for four years, the officials poisoned him and placed his brother, Samudra Sen, on the *gaddi*. Bilās Sen left an infant son, named Sewant Sen, and learning that the officials intended to put him out of the way, the Rāni fled to Sarāj and found a refuge with a *zamindar*, where she lived for some years without disclosing her identity.

One day a *jogi* passing by saw the boy, and marking in him the signs of greatness asked the *zamindar* whose son he was, and added that he would one day become a Raja<sup>1</sup>. The *zamindar*'s curiosity having been aroused, he pressed the Rāni for an answer, and she told him the boy's parentage, but begged him not to disclose her secret to any one.

Meantime Samudra Sen had been installed as Raja and ruled for four years, leaving at his demise two sons, minors, named Hewant Sen and Balwant Sen. Both of them in succession were placed on the *gaddi*, but died before attaining their majority, leaving no heirs. A question then arose as to who should succeed, and the officials recalled the fact that Bilās Sen's infant son had been smuggled away and concealed. A search was therefore instituted and he was discovered and restored to his rights.<sup>2</sup>

*Sewant Sen c. A. D. 1120.*—On his accession Sewant Sen, in gratitude for the kindness shown to his mother and himself, conferred on the *zamindar* in *jāgīr* the village in which he had lived, and built a *Kot* or fort, naming it Rāni ka *Kot*. The building is no longer in existence, but

<sup>1</sup> This is probably a reference to the *Urdh Rekh*, a line, like the "line of life" on the hand, which runs along the sole of the foot from the toes to the heel, and is peculiar to Rajputs of royal birth. A similar story is told in the Chronicles of Chambā and Kulü.

<sup>2</sup> Here too there is some uncertainty about the succession and names may have been dropped in copying.

the *taluka* in Chawāsi is still called Rāni ka Kot. Sewant Sen died after a long and prosperous reign of which we possess no records. He was followed by four Rajas whose names were, D lāwar Sen, Bilādar Sen, Ugar Sen and Bikram Sen<sup>1</sup>, and whose reigns seem to have been uneventful, as there is nothing known regarding them. We may, however, assume that they ruled in the twelfth century.

*Mantar Sen*, the next Raja, died without issue, and the succession devolved on one, Liyun Phiyun, a member of a collateral branch of the ruling house, who was of an indolent disposition and incapable of holding power. The State officials, therefore, resorted to a device to ascertain who should succeed. A fast was ordered and the second day a special feast was held, attended by the Miāns, or royal kinsmen, at which a sham message was announced in the middle of the feast, that a revolt had taken place among the Rānas in one part of the State. Liyun Phiyun remarked that there was no need for immediate action, and that the matter could stand over till after the feast. Miān Madan, however, who had been a miller, sprang to his feet, declaring that it was no time for feasting when the country was in danger, and seizing his arms he left the assembly. The officials and people being impressed with his courage and prompt action went after him and brought him back. He was then acclaimed Raja, being in fact next after Liyun Phiyun in the succession, and at once started to suppress the rebellion.

*Madan Sen c. A. D. 1240.*—Madan Sen had a long and prosperous reign. On his first expedition against the Rāna of Nāchan, immediately after his installation, he found the country quiet and the petty chiefs submissive, and thus he came to know the device which had brought about his elevation to the *gaddi*. He built a fort two *kos* to the north of Pāngna, the capital, and called it Madankot. It is now in Mandī and is called Madangāṛh. Madan Sen was a strong ruler, and greatly extended the area of the State by conquest. Till his reign the Beās was the boundary on the north, probably separating Suket from Bangāhal. He undertook an expedition across the Beās and overcame the Rāna of Drang, and captured the salt mines at that place. The large scales for weighing the salt he carried off to Pāngna, where they may still be seen. In crossing the Beās he promised the ferrymen a *patha* of grain from each house and, though the ferry is now in Mandī, they still receive an allowance of grain from that State.

Advancing north of Drang, Madan Sen was opposed by the Rāna of Guma whom he overcame after a severe struggle, and took a wooden drum as a war trophy, which is still preserved in the fort of Pangna. He then turned in the direction of Kulū, which some time before had thrown off the yoke of Suket, and reconquered the country, fixing the boundary at Kothi near Manāli in the Beas valley; and at the Parbati in *Wazīn-Rupī*. On his return journey he built the fort of Madanpur, the ruins of which are still to be seen in Kothi Khokhan in Kulū.

The Kulu records state that the Suket Raja, probably Madan Sen, granted the territory from Manāli to Bajaura, on the right bank of the

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<sup>1</sup> In a *Vansavali* recently examined by me the name is Bir Sen. [B. R. Beotra.]

Beās, to one Rāna Bhosal, either a local petty chief or an importation, who was married to a Suket princess. His principal stronghold was the fort of Baragarh opposite Nagar. Rāna Bhosal was notorious for his stupidity, and on the advice of his Wazir, who had a grudge against the Rāni, he had her buried alive in the line of a water-course to ensure a plentiful supply of water to his rice-fields. A similar story is told in the Chamba annals in connection with the foundation of the present capital.<sup>1</sup>

On hearing of the tragedy,<sup>2</sup> the Suket Raja came with an army, killed the Wazir, deposed the Rāna, and resumed the territory. The Kulū records state that he granted the *Wazīrīs* of Lag and Sāri, in the Sarvari valley, to his Purohit, as an act of expiation for some sin which he had committed. This, however, seems to be incorrect, and according to the Suket record the grant was made by Parbat Sen at a later period, as will be related.

Previous to Madan Sen's reign the State supremacy had been enforced on the small states to the south of the Sutlej. Bhajji, Shāngri and Kumhārsen had refused the annual tribute, so Madan Sen marched against them and reduced them to submission. Soon afterwards the Rāna of Batwāra, named Sri Māngal, made an alliance with Kahlur (Bilāspur) and rebelled. On his defeat Madan Sen expelled him from the State, and he crossed the Sutlej and founded the small principality of Māngal, which still exists, naming it after himself.

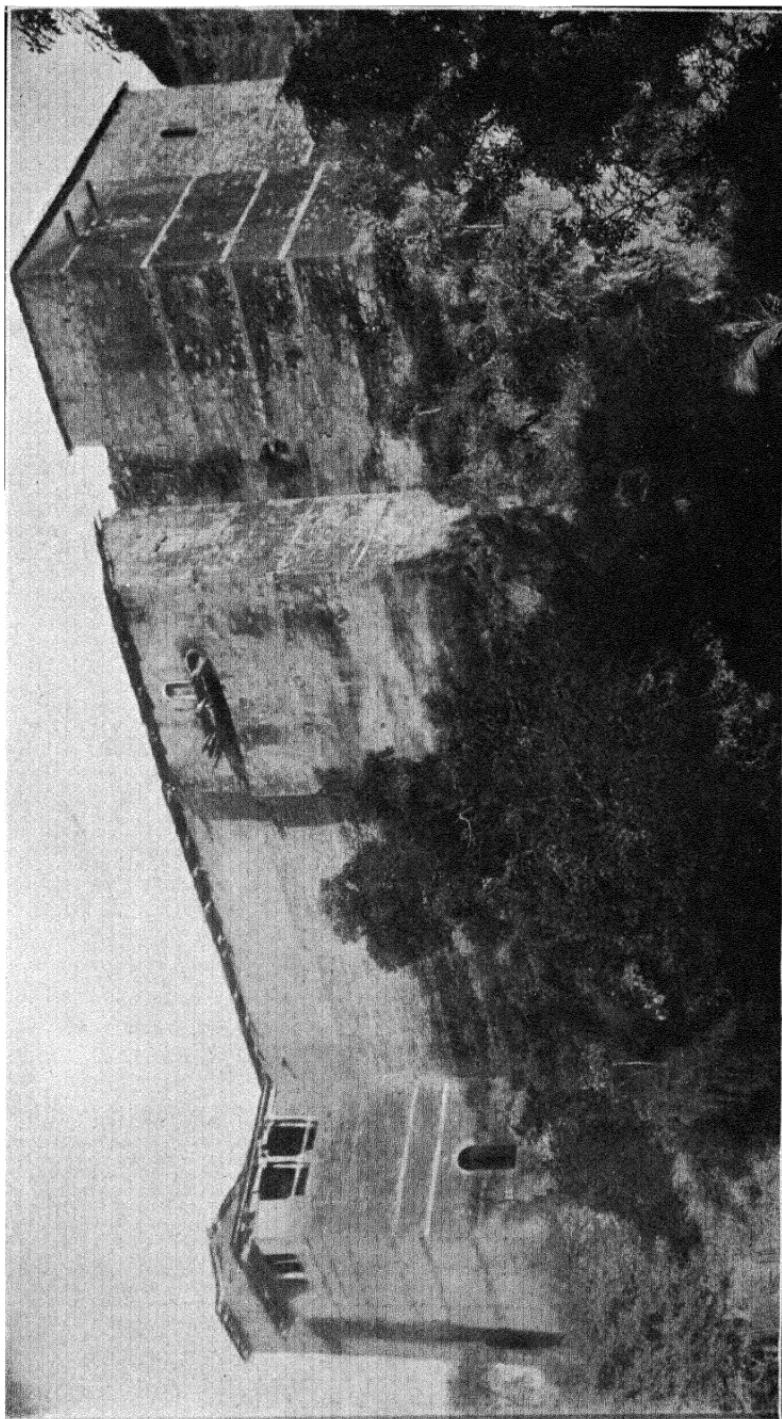
There were other encounters with rebellious Rānas, for Madan Sen had also to lead a force westward against the Rāna of Hatli, and he also subdued the *thākurs* of Mahal Morian and crossed the Samlui range, now in Kangra, and the Galauri range now in Kahlur. He then reached the borders of Kutlehr and built a fort and a well at Katwālwah, which still exist, and fixed his boundary with Kutlehr, annexing a small portion of the State.

Another expedition took him towards the south where he restored the forts of Seoni and Teoni now in Bilāspur, and erected the fort of Dehr in consequence of an omen, and this fort, it is said, has never been captured. He then returned to Pāngna by way of Bālh, and this seems to have been his last expedition.

Towards the end of Madan Sen's reign an incident occurred which had important issues, for it led to the abandonment of Pāngna as the capital of the State. One night while he was asleep in his palace a *devi*, it is said, appeared to him in a dream and told him that the spot on which he lay was her ancient *āsthān* or place, and that he must leave it or evil would befall him. On awaking in the morning with the dream still in his mind and looking around, he found an image with a throne, and

<sup>1</sup> Chamba Gaz., pp. 73-4.

<sup>2</sup> The name is given as Rup Chand (? Sen) in local tradition, perhaps a relative of Madan Sen's. He was the Rāni's brother.



THE DEHAR FORT.



a sword lying beside it. He therefore erected a temple on the spot, which is still extant. He then decided to abandon Pāngna, and transferred the capital to Lohāra on the Balh plain, between Mandi and Sundarnagar. He also built the temple of Asthamabnath in Balh.

Madan Sen probably reigned in the middle or towards the end of the thirteenth century. Under his rule Suket reached the zenith of its prosperity and power, and from his death we may count the period of decline which reduced the State to its present limits. Madan Sen was succeeded by seven weak rulers of whom we have no records. Even their names have dropped out of the *vansāvalī*<sup>1</sup>. The eighth was Sangrām Sen, who was 28th in succession from Bir Sen, the founder of the State.

It was presumably during these weak reigns that the Mandi Rajas found an opportunity to push their conquests on the Beās, largely at the expense of the parent state.

*Māhan Sen c A. D. 1480.*—Māhan Sen bears an evil reputation in the record. Lohāra was still the capital, and Māhan Sen, who resided there, had become enamoured of a Brahman's wife, whom he frequently visited in disguise during her husband's absence. This went on for some time till some one made the husband acquainted with the matter. He lay in wait one night and killed the intruder, discovering afterwards that it was the Raja. He then went to the Rāni and told her what had happened, and she had the body cremated without question. As Māhan Sen had no son, his uncle, Haibat Sen, succeeded. He is said to have been a just and beneficent ruler, but his reign was a short one, and he was followed by Amar Sen<sup>2</sup> and Ajimardan Sen.

*Parbat Sen<sup>2</sup> c A. D. 1500.*—The records are silent regarding the events of this Raja's time, but we read of an incident of his reign which has an interesting bearing on Kulū history. It is said that the Raja disgraced a Brahman Purohit without inquiry or proof, who was accused of intimacy with a *bāndī* or slave girl, presumably in the royal *Zenana*. The Purohit in consequence committed suicide, but before doing so he protested his innocence and pronounced a curse on the Raja. Immediately after this Parbat Sen's health began to fail. He sought to expiate his sin by conferring the *Wazīris* of Lag and Sāri on the Brahman's family in *jāgīr*, but to no purpose, and died soon afterwards.

Now the *Wazīris* of Lag and Sāri are in Kulū, which seems to have been still under the control of Suket from the reign of Madan Sen, who according to the Kulū records may have made the grant. It seems more probable, however, that the incident is correctly associated with the name of Parbat Sen.

<sup>1</sup> In A. D. 1388 Muhammad Tughlak in fleeing from Delhi passed through Suket on his way to Nagarkot, where he found a refuge till recalled to the throne. *Vide, Tarikh Mubārak-Shahī*. Elliot History, Vol. iv., p. 19. He was pursued as far as Suket and Gwālīār. (Kahlur or Bilaspur.)

In a *Vansāvalī* recently examined by me Madan Sen is said to have been succeeded by Davir Sen, Dhartari Sen, Parbat Sen and Kam Sen. Kam Sen is said to have been followed by Sangram Sen (or Sarmaram Sen). [B. R. Beotra.]

<sup>2</sup> In the *Vansāvalī* referred to above Amar Sen and Parbat Sen are named Parbat Sen and Padam Sen respectively. [B. R. B.]

From the Purohit's family was descended the line of Lagwati Rajas, who, after acquiring the *Wazīris* of Lag and Sāri in the Sarvari Valley, became independent rulers, on the final overthrow of the Suket power in Kulū. They then extended their sway over the main Beās Valley, from Raisin to Bajaura, with portions of Sarāj and Bangāhal, until finally overthrown by Jagat Singh of Kulū about A. D. 1650.

*Kartār Sen c A. D. 1520.*—The incident above noted led to another change of the capital. Lohāra was looked upon as under a curse in consequence of what had occurred, the Purohit's suicide being regarded as Brahman-murder, and the Raja, therefore, removed his place of residence to a palace which he built above the Taramari forest. Below it he founded a town, naming it Kartārpur after himself, now called Purana Nagar, two miles north of Sundarnagar the present capital.

Kartār Sen had a long and prosperous reign. His queen was a Jaswān princess, who bears a revered memory in Suket for her generosity and pious endowments conferred on Brahmans.

*Arjun Sen c A. D. 1540.*—<sup>1</sup> Arjun Sen was a contemporary of Bahādur Singh of Kulu, and during his reign much territory was lost to the State. Sidh Singh of Kulu, father of Bahādur Singh, had come back from the outer hills, where his family seems to have been driven by an uprising of the Rānas and Thākurs, and on being acclaimed Raja he began the reconquest of the country, much of which was still under Suket. The Baragāh fort was held by a garrison, and this he captured by stratagem, and drove the Suket force out of the main Beās Valley. Wazīri-Rupi, still owed allegiance to Suket, and the Zamindars went to Arjun Sen to present some requests. Being of an arrogant and overbearing nature he treated them uncourteously, kept them waiting for some days, and on coming out to see them he gruffly asked, "Why have the crows of Rupi come to me" and refused their requests. Being incensed at this treatment they agreed, on the way back, to tender their allegiance to Bahādur Singh, who had succeeded Sidh Singh in Kulū. On presenting themselves before him, Bahādur Singh, more politic than the ruler of Suket, received them with the question, "Why have the lords of Rupi come to me?" Being gratified at this kind reception, they replied that they had formerly been the subjects of Kulū and desired to become so again. Thus Rupi was also lost to Suket.

Many of the Rānas and Thākurs in other parts also revolted. Mandī too had risen into power and began to encroach on Suket, and it is said that in Arjun Sen's reign half the territory was alienated from the State and never regained.

*Udai Sen c A. D. 1560.*—Arjun Sen was succeeded by his son, Udai Sen, who did much to repair the loss sustained during his father's reign. He subdued the rebellious petty chiefs, more especially the Rāna of Chindī, whose estate he confiscated, and built a fort named Udaipur to commemorate his victory, but his efforts to restore the prestige of Suket

<sup>1</sup> In the Kulū chronicle Arjun Sen is a contemporary of Sidh Singh, but this is probably incorrect.

were only partially successful. He must have been a contemporary of Akbar, but there is no reference to the Mughals till a later period. We know, however, from other sources that most of the hill States were subjected during Akbar's reign, and we may assume that in Suket, too, the Mughal influence was felt, either in this or the following reign.

*Dīp Sen c A. D. 1590.*—This Raja is said to have had a long reign, but we have no further details. One thing seems clear, that from Arjun Sen onwards the average reign cannot have been less than 30 years unless some names have dropped out of the list, which seems unlikely, at that late period. Where this has taken place it has usually been at a much earlier period in any of the State histories.

*Shyām Sen c A. D. 1620.*—A strange story of intrigue is told in connection with this Raja's reign. He had two Rānis, one from Guler and the other from Bashahr, who became enceinte about the same time, causing much jealousy between them.

The Guleri Rani's son, Rām Sen, was born first, and was recognized as *Tika* or heir-apparent. The same Rāni afterwards bore a second son, named Prithvi Singh, and a daughter who on growing up was married to Kaliān Chand of Kahlur.

In due course the Bashahri Rāni also had a son, named Hari Singh, and then she intrigued to get Rām Sen out of the way, in order to make room for her own son. For this purpose she entered into a compact with one, Miān Jugahnun, who undertook to carry out the plot, and one day finding a favourable opportunity, he pushed Rām Sen into a cellar. When the boy was missed diligent search was made for him, and at last it occurred to Naurang Singh, the Raja's younger brother, to search the cellar, and the child was found alive and saved. On this plot being discovered, the Bashahri Rāni was banished from the State along with her son, and Miān Jugahnun, and his whole family, except one woman who was pregnant, were executed. From this woman are descended the Jugahnun Miāns, who are still found in the State. Hari Singh was also displaced from the position of *Duthain* or heir-presumptive in favour of Prithvi Singh.

The first mention of the Mughals in the annals occurs in the reign of Shyām Sen. It is said that he and his brother Naurang Singh were summoned to Lahore by Aurangzeb and ordered to capture a strong fortress, in which duty they were successful. As a reward for their valour the Emperor conferred on the Raja a *Khilat* or dress of honour, with permission to issue his own coinage, which long continued in currency. The reference, however, is probably to an earlier period and in the reign of Shāhjahān.

The chief event of Shyām Sen's reign was the war with Kahlur or Bilāspur. As already stated, his daughter was married to the Raja of that State, named Kaliān Chand. One day he and his Rāni were playing chess when some hill bards, in sounding his praises, called him "the lord of seven *dhārs* (ranges)." On learning the names of these *dhārs*, the

Rāni remarked that one of them was in Suket, and this so enraged the Raja that he struck her on the forehead with the chess-board and drew blood. He then issued orders for an invasion of Suket, and sent to Suraj Sen of Mandī for help. The Rāni, hearing of what was purposed, sent a letter secretly to her father, written in blood from the wound on her forehead, to warn him of the danger.

The two armies met near Mahādeo, and after a fierce encounter, Kahlur and Mandī were defeated, and Suraj Sen fled from the field. Kaliān Chand was less fortunate. Early in the conflict his horse was wounded and lamed by Naurang Singh. He then asked the loan of a horse from a Sanghwāl Miān in his service, and was refused. Soon afterwards he was attacked and mortally wounded by Pathans in the service of Suket, and trying to flee was pursued and captured. His army then dispersed.

A chivalrous incident is recorded in connection with this war. Before leaving Bilāspur Kaliān Chand had vowed to water his horse at the tank in Suket. Hearing of this, Shyām Sen gave orders that the wounded man should be carried to Suket from the battlefield so that he might perform his vow. He was then handed over to some Brahmans of his own State, who carried him in a *palki* to Bilāspur, but he died on the way. The Brahmans who conveyed his corpse to Bilāspur were rewarded by being granted an exemption from ferry dues, which their descendants still enjoy, and the place where Kaliān Chand died is still called *Kaliān Chand ki Dwārī*. On account of the disloyalty of the Sanghwāl Miān, who refused his horse to Kaliān Chand, his descendants to this day are forbidden the use of horses from Kahlur.

Shyām Sen was probably a contemporary of Jagat Singh of Nurpur and a reference is found in the history to that Chief. On account of the great favour he enjoyed at the Mughal Court in the time of Shāhjahān, Jagat Singh seems to have conceived the design of making himself paramount in the hills. Chambā and Basōhli were both subdued by him, and he next turned his attention to Mandī, Suket and Guler. The Mandī Raja, Suraj Sen, escaped the plot laid for him but Shyām Sen and Mān Singh of Guler were not so fortunate.<sup>1</sup>

An expedition had been sent into the Jammu hills to suppress a revolt, and when called upon to furnish a contingent Shyām Sen failed to do so, owing to his relationship to the Jammu Chief. A complaint was then lodged against him by the Nurpur Raja, and he and his brother, Naurang Singh, were summoned to Delhi and cast into prison. Mān Singh of Guler had also been imprisoned on a similar complaint. During his captivity Shyām Sen is said to have prayed to Mahun Nāg, who appeared to him in the form of a bee and promised an early release. Accordingly, both Rajas were soon afterwards set at liberty, possibly in consequence of Jagat Singh's rebellion in A. D. 1640-1, and returned to their respective States.

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<sup>1</sup> *Vide* Journal, Punjab Hist. Society. Vol. vi, No. 2, pp. 116-7.

On their way back from Delhi by way of Aiwan they were opposed by the Rāna of Bashahr, who entertained a grudge against Shyām Sen on account of the banishment of his sister. He was defeated, and had to pay a *nazarāna* of Rs. 50,000, after which he was granted the title of Raja. A fort was then erected with the money twelve miles east of Sundarnagar and named Māngāṛh, which is now in ruins.

On his return from Delhi Shyām Sen, in gratitude for his deliverance, granted a *jāgīr* of Rs. 400 a year to the temple of Mahun Nāg, so called from *Mahun* (bee), owing to the *Nāg* having appeared to the Raja in that form. At a later period the grant was reduced to Rs. 300 a year, which is still maintained. Naurang Singh, the Raja's brother, is said to have died in prison.

During Shyām Sen's imprisonment the Rajas of Kulū and Mandi combined against Suket and invaded Sarāj, a portion of which still remained in the possession of the State. These Rajas probably were, Jagat Singh of Kulū and Suraj Sen of Mandi. The Kulū Raja seized the *parganas* of Srīgāṛh, Piṇ-Kot, Naraingāṛh, Janji, Jalauri, Raghopur, Bari, Dumhri, Madanpur and Bhamri, while Mandi acquired Garh, now called Sarāj-Mandi, Raigāṛh, Chanjwāla, Magrah, Tungasi, Madhopur, Bunga, Fatehpur, Baj-Thaj, Bagrah, Bānsi, and the Gudah *ilāgas*. Some of the Thākurs in these districts joined the invaders, and in this way much territory was lost to the State, including the portion of Kutlehr conquered by Madan Sen.

On hearing of these invasions on his return, Shyām Sen petitioned the Emperor through the Nawab of Sirhind to have his territories restored, and orders were given to this effect; but before they could be carried out the Nawāb died and there the matter ended. This want of success he attributed to an incident recorded in the annals.

Though fortunate in his wars with Bashahr and Kahlur, Shyām Sen's reign marked the beginning of the rapid decline in the fortunes of Suket, and this was ascribed to the fact that he parted with a special *chola* or coat given him by a *jogi* to wear in battle. The story goes that on one occasion a *jogi* named Chand Piri came to Suket, and took up his abode in a cave near the village of Pareri, close to the capital.

The Raja was very kind and indulgent to such people, and one day in gratitude the *jogi* gave him a *chola* the wearing of which in battle would ensure victory.

The coat was thoughtlessly made over to his groom, and on putting it on the latter was reduced to ashes. On this the *jogi* was angry, and cursed the Raja and died soon afterwards in his cave. Shyām Sen did every thing in his power to avert the curse; he built a temple to the *jogi*, and endowed it, and also assigned one *pāthā* of grain from each house, as well as fines imposed on *faqirs*. These dues continued to be paid down to the time of Bikrāma Sen, but were afterwards somewhat modified.

*Rām Sen c A. D. 1650*.—From this time onwards Mandi began to enlarge her borders more and more at the expense of Suket. The entire

country north of the Beās had already passed away from the State, as well as Sarāj-Mandi, and also the territory towards the west around Kamlahgarh. The Mandi Rajas then cast covetous eyes on the fertile Balh plain, lying between the two capitals, and the struggle between the two States was long and fierce. As Sir Lepel Griffin remarks ; "Mandi and Suket have always been rivals and generally enemies, but for several generations there was little to show on either side as the result of their warfare. When a powerful Raja ruled at Suket he won back all the territory which his predecessors had lost, and at one time Suket possessions extended to the very walls of Mandi. In the same manner when a powerful chief ruled in Mandi the borders of Suket were much reduced, and its outlying forts and districts fell into the hands of its rival. The plain of Balh lying between the two capitals was common ground of desire and dispute."<sup>1</sup>

In Rām Sen's reign the struggle for this fertile tract began, and it was the scene of many a fight. To protect the people of Madhopur on the plain from the inroads of Mandi, Rām Sen erected a fort and called it Ramgarh after himself.

Ram Sen's reign does not seem to have been a long one, and a tragic occurrence darkened the latter years of his life. As the result probably of a palace intrigue, suspicion was aroused in his mind by the Brahman Purohits regarding the chastity of his own daughter, and he had her removed to Pāngna. The suspicion was groundless, but she took the disgrace so much to heart that she poisoned herself. Soon afterwards she appeared to him in a dream, and warned him against the unfaithful Purohits, but they were too powerful to be touched, and compunction for his deed seems to have affected the Raja's mind, for he soon afterwards became insane and died.

*Jit Sen c A.D. 1663.*—Owing to his father's insanity Jit Sen<sup>2</sup> had been appointed regent. He seems to have been of a weak disposition and also suffered from epilepsy, but was cured by a Bhāt Brahman from Bengal to whom a *jāgīr* was assigned, which is still held by Bhāts. This illness as well as other misfortunes seems to have been attributed to the influence of the dead princess in Pāngna, who was worshipped as a malevolent spirit. To appease her Jit Sen had an *imago* set up in the female apartments in Pāngna palace, and a *jāgīr* assigned, and also one pice from each house which continued to be given till the time of Ugar Sen.

The Purohits, who had been the cause of her death, were also forbidden to visit Pāngna. They were, however, too powerful to be dealt with in any other way, and so the injunctions of the *debi* or dead princess could not be fully carried out.

Jit Sen's twenty-two children died in infancy, and during his reign much territory was lost to the State. As the record says ; "Jit Sen was defeated in every battle he fought." Shyām Sen was then Raja of Mandi and strong feeling existed between the two chiefs. Shyām Sen being

<sup>1</sup> *The Rajas of the Punjab*, p. 579.

<sup>2</sup> In another *Vansavali* Jit Sen is named Jaichand Sen and he is said to have been Ram Sen's nephew. According to this *Vansavali* Ram Sen died without a son. [B. R. Bootra.]

of a dark complexion,<sup>1</sup> Jit Sen used to refer to him tauntingly by the name of "Tikarnāth," meaning "an iron vessel for parching grain." On one occasion the Mandi agent had been sent to Suket and on appearing in Darbar, Jit Sen asked him in a taunting manner what Tikarnāth was doing. The agent with ready wit replied that Tikarnāth was red hot and ready to parch grain. This incident stirred up feeling on both sides, and an immediate rupture was the result. The two armies met near Lohāra on the Balh plain, and after a short contest Jit Sen was defeated and fled from the field. He was pursued and overtaken by a Katoch Miān in the service of Mandi who was about to kill him, when he begged for his life as being a ruling prince.

His life was spared, but the Katoch snatched the insignia of royalty from his head-dress, and carried them to Shyām Sen. For this service he was assigned a quantity of salt from the Drang mines, which is still duly granted to his descendants. Mandi then annexed the Balh plain as far as the Suketi Nāla. Soon afterwards Gur Sen of Mandi, son of Shyām Sen of that State, in conjunction with the Raja of Kahlur, conquered Garh Dhanyāra, Bera and Pei.

The next Raja of Mandi, Sidh Sen, aided by Bhīm Chand of Kahlur, also attacked Suket, and seized the *dhār* of Hatli, and the forts of Birkot and Maryauli. The last named was annexed by Kahlur and the other two by Mandi. Other severe reverses were sustained through the treachery of the State Wazir, a Purohit, named Anup, who was secretly in league with Sidh Sen of Mandi. He invited the Mandi Raja to attack the Rāna of Nāchni promising that no help would be sent from Suket. The Rāna was too weak to stand alone, and on applying for assistance through Anup his letters were held back and no help was given. Still the Rāna bravely fought on for two years till at last he was killed, and his son, Harnāth, fled to Kahlur. Nāchni was then annexed to Mandi along with the following forts; Nāchan, Churyahan, Rayahan, Madangār, Chaurahandi, Mastgār, Nandgār, Jajics, Rājgār and Shivapuri, also called Hāt.

*Garur Sen A. D. 1721.*—Jit Sen died childless in A. D. 1721 after a long but inglorious reign of 58 years, and the succession, therefore, descended to Garur Sen, grandson of Hari Singh, who with his mother, had been banished from the State in the reign of Shyām Sen. For a time the people refused to tender their allegiance, probably owing to the fact that his grandfather had been displaced in favour of his younger half-brother Prithvī Singh. Meanwhile the administration was in the hands of the Prithipur Miāns, who had formed a kind of council. The Raja of Bashahr then wrote to some of the people, pointing out that Garur Singh was the rightful heir, and the officials and people brought him to Nagar and installed him at the Narsinghji Temple. Even then, however, the people of the capital refused to acknowledge him out of fear of the Miāns and Purohits.

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<sup>1</sup> Skr. Shyama, means "dark."

Seeing the feeling against him and fearing for his own life, Garur Singh retired to Kulū, where he was received with all honour as the rightful Raja of Suket. He also went to Kangra where he had a similar reception, and was sent back to claim his rights. On the way he married the daughter of the Rana of Hatli, and on becoming aware of the support accorded by Kulū and Kangra the people bowed to his authority and tendered their allegiance. The Prithipur Miāns then fled to Garhwāl.

In Garur Sen's reign Banēd now called Sundarnagar was founded on the small plain two miles south of Nagar, and it became the capital in the reign of Bikrāma Sen. Then Garur Sen's Rāni, who seems to have been a wise and capable woman, constructed the Suraj Kund Temple which is still extant. By her Garur Sen had two sons, Bhikam Sen and Bahādur Singh. As has been related, Shyām Sen's daughter, who poisoned herself at Pāngna was afterwards regarded as a malevolent spirit. She had previously appeared to her father and her brother, Rām Sen, and now in a dream she also warned Garur Sen against the Purohits, who had brought the false accusation against her. Till then they were so powerful that no one dared meddle with them, but they had now fallen into disfavour, probably on the flight of the Miāns, and this was increased by the fact that Wazir Anup, who played into the hands of Mandī, was one of them. They were, therefore, excommunicated, so that no one would eat or associate with them, and the name *Nachhuhan* or "Untouchable" was given them.

It will be recalled that on the fall of Nāchan and the death of the Rāna, his son, Harnāth, fled to Kahlur. On hearing of the excommunication of the Purohits he returned to Suket and a *jāgīr* was conferred on him at Churagh, which his descendants continued to enjoy till the reign of Ugar Sen, when the last of the line, Bhagwān Singh, died without issue. A yearly allowance of Rs. 300 was then regranted to the widow at her own request, in lieu of the *jāgīr* which was resumed.

Garur Sen had a long reign, and died in A.D. 1748.

*Bhikam Sen A. D. 1748.*—This reign covered a period of great political importance in the Punjab. Ahmad Shah Durāni had, in the year 1747, invaded the province for the first time, and in 1752 it was ceded to him by his namesake, Ahmad Shah of Delhi. Taking advantage of the anarchy that prevailed, Suket, like many other hill States, became independent, and remained so till about 1765-70, except for a short break in 1758, when all the eastern hill States, and even the Mughal, Governor of Kangra, were subject to Adina Beg, Khan. This remarkable man had risen from a humble position to be Governor of the Doāb under the Mughals, and afterwards, the Duranis, and ultimately Viceroy of the Punjab. He built Adinanagar near Pathānkot, which is named after him, but died in 1758.

Meanwhile the Sikhs had risen into power and Jassa Singh Rāmgarhia was the first to invade the Kangra hills and subject to his suzerainty

several of the hill States, among which probably was Suket. There is, however, no reference to the Sikhs in the State annals of the period.

Some unimportant wars took place during Bhikam Sen's reign of which we have no record. He had two sons, Ranjit Sen and Kishan Singh, the former of whom succeeded on his fathers' death in 1762.

*Ranjit Sen A. D. 1762.*—In this reign an attempt was made to recover Nāchan from Mandī, and Kishan Singh, the Raja's younger brother set out with a force for this purpose. After severe fighting he captured Shivapuri or Hāt, but his lead and powder ran short, and he sent messengers to Suket for a supply. They however were unfaithful, having been bought over by Mandī, and instilled into the Raja's mind the suspicion that Kishan Singh was disloyal and meant to make himself independent in Nāchan. No supplies were sent, and Kishan Singh was compelled to abandon the expedition. He then went to Sansār Chand of Kangra, who was his son-in-law, and obtaining help he returned and in revenge sacked and burnt Suket. He then retired to Jagannāth. This must have occurred after 1776, the year in which Sansār Chand became Raja of Kangra.

For some time before this, as we have said, the State may have been tributary to Jassa Singh Rāmgāthia, who was the first Sikh leader to invade the Kangra hills, and to subject several of the States. His authority lasted till 1775, when being defeated on the plains, he retired from the hills, leaving the suzerainty in the hands of Jai Singh Kanheya, who held it till 1786.

Ranjit Sen contracted marriage relations with Sirmaur and Guler, and the latter marriage especially was celebrated with great pomp. The Sirmaur Rāni had a son, named Bikrāma Sen, and the Guleria Rāni's sons were, Amar Singh and Miān Singh, but they both died young.

During Ranjit Sen's reign the administration was in the hands of an able and faithful Minister, named Narpat, on whom the Raja placed great reliance. The records speak of Narpat's rule as having been a time of peace and prosperity in Suket, when the law was strictly upheld and property was secure.

For some reason ill-feeling was aroused between the Minister and Bikrāma Sen, the heir-apparent, and on one occasion the young prince in anger drew his sword and was about to strike the Wazīr when his father intervened. On this Bikrāma Sen withdrew to Mahal Mori in Bilāspur and resided there till his father's death. Ranjit Sen died in 1791 from poison accidentally administered by a physician.

To make the subsequent course of events clear it is necessary here to advert to the political condition of the Kangra hills, during the latter part of Ranjit Sen's reign. By that time Mughal rule had entirely disappeared from the hills, except in Kangra Fort, where Saif Ali Khan, the last of the Mughal *Faujdārs* or Governors, still held out. Though surrounded by enemies on all sides and owning almost nothing outside the walls, this brave man continued to maintain his position for upwards

of 40 years. Ghamand Chand of Kangra, who had been appointed Governor of the Jullundur Doāb by Ahmad Shāh Durāni, in 1758, besieged the fort, but failed to capture it, and his grandson, Sansār Chand, also attempted the task but in vain. He then called in Jai Singh Kanheya, and after the death of the old Nawab in 1783, the fortress fell into the hands of the Sikhs with whom it remained till 1786. On Jai Singh's defeat on the plains it was ceded to Sansār Chand and along with it he acquired the paramount power over the hill States, between the Sutlej and the Ravi, including Chamba and probably also Basohli.<sup>1</sup>

With the prestige conferred by the possession of the fort, Sansār Chand arrogated to himself supreme authority over the hill Chiefs, whom he compelled to attend his court and accompany him on his military expeditions. In this manner he ruled despotically over the hills for twenty years, and no one dared to resist his will. Suket was tributary, but seems to have suffered less than other States at his hands, perhaps owing to his relationship to Kishan Singh, Ranjīt Sen's younger brother, whose daughter he had married.

*Bikrāma Sen A. D. 1791.*—On his father's death Bikrāma Sen returned from Mahal Mori in Bilāspur, and was installed as Raja. His first act, after his father's funeral obsequies, was to consign Narpat the Wazīr to prison in the fort of Batwāra, where he was soon afterwards executed.

In 1792 Sansār Chand, on some pretext, invaded Mandī, made the Raja, Ishwari Sen, then a minor, prisoner, and plundered the capital. On his approach Bikrāma Sen gave in his allegiance and assisted the invaders. Sansār Chand's force was accompanied by Kishan Singh, who had retired to Jagannāth after sacking Suket, and he now tendered his allegiance to his nephew, and advanced Rs. 80,000 of his own money to prosecute the war with Mandī. With the help of Sansār Chand's troops he captured six strongholds and made them over to Suket.

The attack on Mandī was rendered easy by the capture of Ishwari Sen and his retention as a prisoner for twelve years by Sansār Chand at Nadaun, and during the whole of that time war continued between the two States.

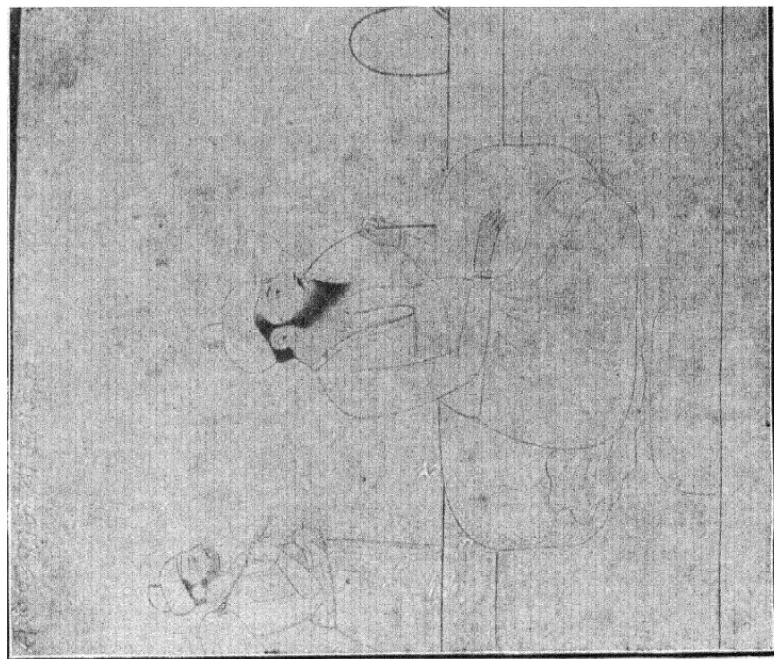
Punnu Wazīr was killed in battle at Sikandra where Mandī had the help of Kahlur, and Ghorkan, his brother, was then appointed to the office of Wazīr, but he was shot while out hunting, by Miān Bishan Singh, son of Kishan Singh, to whom he had acted discourteously.

Early in his reign Bikrāma Sen removed the capital to Banēd, two miles south of Nagar, which had been founded by Garur Sen. Nagar then came to be called Purāna Nagar, but it has greatly declined since a third town, named Bhojpur, sprang up half-way between it and Banēd.

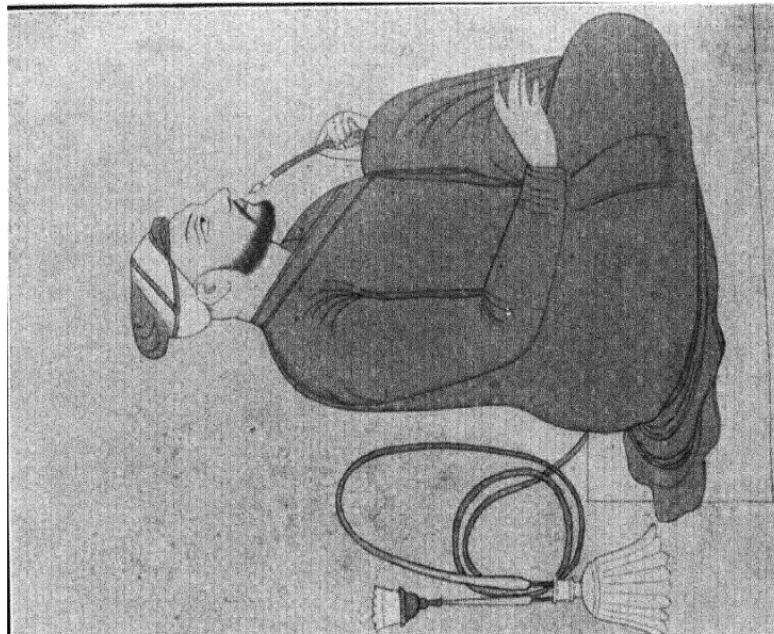
Meanwhile events of great political importance had been taking place in the hills to the east of the Sutlej. On the break up of Mughal authority the Gurkhas of Nepal also took advantage of the anarchy that prevailed

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<sup>1</sup> Kangra Gaz., pp. 33-34.



RAJA BIKRAM SEN.



RAJA RANJIT SEN.



on the plains to extend their sway over the hill tracts to the west, as far as the Sutlej ; and all the hill States bordering on that river, including Bilāspur, were subject to them. They also, it is said, cast covetous eyes on the country still farther west, under Sansār Chand, and even aimed at the conquest of Kashmīr.

<sup>1</sup>By 1805 Sansār Chand's arrogance had reached such a pitch that the hill Chiefs of the Kangra States all combined against him and, through the Raja of Bilāspur, sent an invitation to Amar Singh Thapa, the Gurkha Commander, to invade Kangra, promising him their support. This invitation he readily accepted, and crossed the Sutlej at Bilāspur, where he was joined by contingents from the hill States. Sansār Chand's forces were defeated in Mahal Mori, and the Gurkhas then advanced into the interior of the country and laid siege to Kangra fort. On reaching Nadaun they liberated Ishwari Sen of Mandi and sent him back to his capital. On hearing of the loss of territory which the State had sustained during his captivity, Ishwari Sen sent a letter to the Raja of Kahlur to ask his help in recovering the lost territory.

Bikrāma Sen was, therefore, invited to Bilāspur and was persuaded into going by Ablu the Wazīr who had a grudge against him on account of the murder of Ghorkan, who was Ablu's brother. On arrival he was placed under a Gurkha guard for six months and compelled to surrender the six forts, including Hatlī and Balh, which had been taken from Mandi. But even then he was not set at liberty, and fearing for his life he sent secretly for some of his officials who came and carried him off by night leaving his *huqa-bardār* in his place. He was conveyed across the Sutlej on a kind of raft called *khatnau*, and reached the fort of Dehar in his own territory on foot.

The forts of Hatlī and Bir-Kot had meanwhile been seized by Mandi. This was in 1808. After his defeat Sansār Chand had taken refuge in Kangra fort which was besieged by the Gurkhas for four years, 1806 to 1809, but they were unable to capture it. At last in despair he, in 1809, called in the help of Maharaja Ranjit Singh, and the Gurkhas were compelled to retire across the Sutlej. The fort and the supremacy over the hill States then passed into the hands of the Sikhs, to whom all the States including Kangra became tributary.

In the case of Suket the tribute money was fixed at Rs. 10,000, but was soon afterwards raised to Rs. 15,000, and in collecting it the Sikhs took as much as Rs. 22,000. The money was raised by a process called *dhāl*, which is still in force.

Bikrāma Sen had two sons, named Ugar Sen and Jagat Singh, and one daughter who was married in Nurpur. On growing to manhood Ugar Sen, the heir-apparent, seems to have been associated with the Raja in the administration.

The yearly *nazarāna* was soon felt to be too heavy a burden for the State to bear, and as it was paid through Mandi the latter state had to

be considered in any plan for its reduction. The question was discussed by the Raja along with the heir-apparent and the officials, but without any result. At last Ugar Sen and Narendar Singh, a grandson of Kishan Singh, privately agreed to make an attempt to have it reduced, and set out for Patiala and thence to Lahore. Narendar Singh was known to Maharaja Ranjīt Singh, and on their presenting a request the tribute was reduced to Rs. 11,000, with the right to pay it direct.

The erection of Pali fort was one of the events of this reign, and also that of Dūdar to protect Dehr, when Birkot fell into the hands of Mandi.

During<sup>1</sup> Bikrāma Sen's reign Mr William Moorcroft, in 1820, travelled through the hills on his way to Kulū and Ladākh, and was probably the first European to visit Suket.

Mr. Forster had also passed through the outer hills in 1783 from Bilāspur to Nurpur, but does not appear to have visited the State. Mr. Moorcroft's account of his journey is as follows : " From Dehr to Suket (now Sundarnagar) the road lay partly over cultivated ground and partly over rugged paths obstructed by large blocks of lime-stone. As it approaches Suket several forts are seen on the mountains to the left, amongst which is Bagra, belonging to the Raja of Mandi. We encamped near a spring which forms one of the sources of the Suket river."

" On the arrival of the first of our party at the village (Suket) a general panic prevailed, and many of the people prepared to make their escape into the neighbouring thickets. A report had spread that the *Feringis* or Europeans were approaching with a numerous host to occupy and devastate the country, and the villagers imagined those of my people who had been sent on in advance to be the precursors of the invading host. When they found, however, that our proceedings were wholly pacific and that we paid for the supplies we required, their terror was allayed, and gradually confidence succeeded to apprehension. They had never yet beheld a European, and curiosity brought crowd after crowd to look at the *Sahib log*, until it was dark. Night set in with a thunderstorm, and in the darkness we were disturbed by the singular howling of the hyaenas, which approached our encampment, and are said to be common here."

" The valley of Suket is not very extensive, and except to the south where it is bounded by the Sutlej and part of Kahlur, the whole Raj is shut in by the mountains of Mandi. The land is well cultivated and more productive than any tract of similar extent I have seen in the Himalaya. The western side is watered by the Suketi, and the eastern by the Kams, which rivulets unite and fall into the Bayah or Byas river above Mandi. The division between Suket and Mandi is indicated by a narrow ditch called " Mukhi."

Mr. Moorcroft gives no particulars about the capital, and does not seem to have met the Raja. From his encampment he travelled through

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<sup>1</sup> Moorcroft. *Travels*, pp. 43-44.

the Balh plain towards Mandi, where the whole caravan was halted for some time while Mr. Moorcroft retraced his steps to Lahore, to obtain permission to his further progress into the hills.

Bikrāma Sen was tall and handsome in person, and in his State administration he is said to have been strict and severe. He punished theft, robbery and traffic in women with the utmost rigour.

There is no record of the experiences of Suket under Sikh rule, but from the absence of these we may conclude that the period passed without any special events. While other hill States were being ruthlessly overthrown by Ranjit Singh, Kulū, Mandi and Suket for long remained unmolested, and continued to enjoy comparative peace. Bikrāma Sen died in 1838 and was succeeded by his son, Ugar Sen.

*Ugar Sen A. D. 1838.*—Ugar Sen was married four times, first in Kutlehr and by this Rānī he had two sons, Shih Singh, and Ram Singh, and a daughter, Princess Sarda, who in 1853 was married to Raja Sri Singh of Chamba. His Jamwāli Rānī bore the heir-apparent, Rudar Sen, and the Patiala Rānī, Kanwar Narain Singh. Ugar Sen also had three sons by concubines. In the early part of his reign a revolt occurred in Kahlur, and though there was long-standing ill-feeling between the two States, Ugar Sen was applied to for help and gave a loan of Rs. 25,000 to the Kahlur Raja with which he raised a regiment of Pathans for the suppression of the revolt. Ugar Sen also made an attempt to bring about a reconciliation between the Kahlur Raja and his people, but while the proceedings were in progress the former died.

Suket was visited by Mr. Vigne, the traveller, in 1839 on his way back from the inner mountains. Unfortunately his notice of the place is very meagre, and he does not appear to have met the Raja. He says : "The country of the Suket Raja commences at the ferry (on the Sutlej) and the town of the same name only a few miles distant is situated at the southern end of the valley, known by the name of Sukyt Mandi. The principal stream by which its surface is watered rises above Sukyt, and flows northward towards Mandi where it joins the Beyas. Sukyt-Mandi is eight or ten miles in length, and three or four miles in breadth, richly cultivated, and containing numerous villages ; and on each of the picturesque hills around are numerous forts ; and perhaps no country of equal extent could boast of so many strongholds or what appear to be such." By Sukyt-Mandi Mr. Vigne evidently means the Balh plain lying between the two capitals and reaching to within two or three miles of Mandi, where the valley contracts to a quiet well-wooded and romantic glen such as may often be seen in England.

Till<sup>1</sup> 1840 the State seems to have enjoyed comparative immunity from interference under Sikh rule, but in that year a force was sent into the hills by Nau Nihal Singh, grandson of Ranjit Singh, under the command of General Ventura, with orders to seize the Rajas of Suket, Mandi and Kulū. There was about that time much talk in Lahore of an in-

vasion of Central Tibet by way of Kulū, and it was considered necessary first to bring these countries fully under control, and capture the strong fortress of Kamlahgarh in Mandī.

On the approach of the Sikh army, Ugar Sen gave in his submission and was treated with consideration. The Mandī Raja was not so fortunate, for he was inveigled into the Sikh camp, made a prisoner, and sent to Amritsar. The Kulū Raja fled into the mountains and for a time escaped.

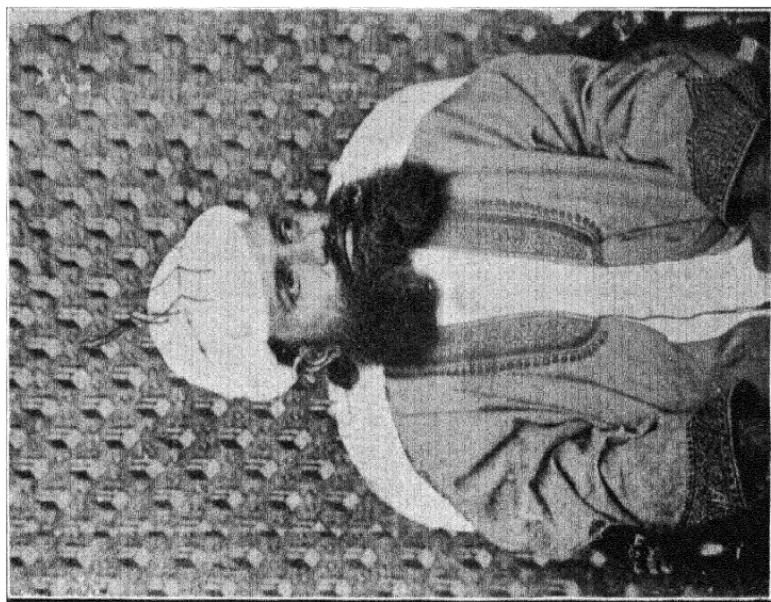
But soon after this trouble was over a disagreement arose between the Raja and his heir-apparent, Rudar Sen, then only 14 years of age, in consequence of which the latter retired to Mandī. Ugar Sen followed him there, and through the good offices of Balbīr Sen of that State, who had returned from the plains, peace and good feeling were restored, and Rudar Sen came back with his father to Suket.

In the same year, 1843, the *Tika* or heir-apparent married a daughter of the Katoch family, and a little later Narendar Singh, son of Bishan Singh, was reconciled to Rudar Sen, the heir-apparent, resulting in another estrangement between him and his father, of which Narendar Singh seems to have been the cause.

Narendar Singh had married his daughter, by a *khawās*,<sup>1</sup> to Maharaja Sher Singh of Lahore and thereby secured his support for himself and Rudar Sen, and Purohit Devi Dat, Gordhan Kaith, Mian Kesu, Thakur Das Khatri and Tanā Gitāl all espoused the *Tika*'s cause for this reason. One Shīb Datt had great influence over the Raja, and his removal was the ostensible object ; but the disclosure by Pādha Narotam and Dhāri of some papers written by Gordhan revealed the fact that it was intended to poison the Raja. Narendar Singh was absent, but the *Tika* was arrested ; and Pat, the Kotwālī Wazir, imprisoned Gordhan, Pādha Tanā and Devi Dat, and treated them with great harshness. Gordhan was dismissed from his position of Purohit, and his house was sacked, while Narotam was appointed Purohit in his stead. Narendar Singh was also banished, and his *jāgīrs* were confiscated.

The *Tika* on being liberated sought refuge in Kahlur, but was soon afterwards reconciled to his father through Mr. G. C. Barnes and returned to Suket. Wazir Pat was next arrested and dismissed, and a fine of Rs. 10,000 was imposed upon him, while Narotam succeeded him. These events must have taken place in 1844-5. In the autumn of 1845 the Sikh army invaded British territory by crossing the Sutlej, and Suket was called upon to furnish a contingent. But immediately after the battle of Sobraon Ugar Sen having expelled the Sikhs from the State joined with Balbīr Sen of Mandī in sending a confidential agent to Mr. Erskine, Superintendent of the Simla Hill States, tendering their allegiance to the British Government, and requesting an interview. This was granted and the two Chiefs, on 21st February 1846, visited Mr. Erskine at Bilāspur, and tendered their allegiance in person.

<sup>1</sup> Concubine.



H. H. RAJA RUDAR SEN.



H. H. RAJA UGUR SAIN.



On 9th March 1846 a treaty was concluded between the British Government and the Sikh Darbār, whereby, among other provisions, the whole of the Doab between the Sutlej and the Beās was ceded in perpetuity to Government. Mandi and Suket being within the ceded territory came directly under British control, and were placed in charge of the Commissioner of Jullundur. In October 1846 a *sanad* was granted to Ugar Sen confirming him in his possessions and defining his rights and obligations. By virtue of the *sanad* the suzerainty of Suket State was finally transferred from the Sikh to the British Government, and the tribute money was fixed at Rs. 11,000, the sum payable to the Sikhs. The right of adoption was also granted at a later date, on the failure of direct heirs.

In 1853 Tika Rudar Sen, the heir-apparent, contracted two marriages, one in Garhwāl and the other in Kahlur, and in the same year Princess Sārda was married to Raja Sri Singh of Chamba, the marriage being celebrated with great pomp.

In 1857 family trouble again came to the front owing to an attempt to arrest Narotam the *Wazir*, who wielded supreme influence with the Raja, and the *Tika* again left Suket. The immediate cause seems to have been a case in which the *Wazir* imposed a fine on a Brahman which the Raja remitted, but in spite of this its payment was enforced. On this, Rudar Sen and his supporters demanded the arrest of the *Wazir*, but the Raja, while agreeing, put off the matter for a year and a half, and the *Tika* left the State, and went to Jullundur and Lahore. *Wazir* Pat and Ishria *Kaith* resisted the *Wazir* for one and a half years more, and then fled to Mandī.

In 1859 Tika Rudar Sen returned to Mandī on the occasion of the marriage of Bijai Sen of that State to the daughter of the Raja of Datārpur. He was accommodated in the Ghasun Palace, and sent to Suket for his Rānis. Owing to his proximity, disaffection began to show itself among the people of the State, and Ugar Sen then represented to Col. Lake, the Commissioner of Jullundur, that if the *Tika* did not agree to make peace he should be directed to remove himself to a distance, so as not to cause trouble in the State. Accordingly, Rudar Sen left his Rānis in Mandī and went to Haripur in Patiala, where he was afterwards joined by the Kahluri Rāni, and a son, Arimardan Sen, was born in 1863. The Garhwāli Rāni had died in Mandī. Two years later a daughter was born who was afterwards married to the Raja of Sirmaur. In 1866 a second son, named Dusht Nikandan Sen, was born.

Meanwhile Narotam Purohit continued to hold the office of *Wazir*, and he was also *Wazir* of the Narsinh Temple. It is said that he made a law that widows should be sold and the proceeds credited to the State, and their property to the Narsingji Temple and this law remained in force while he was *Wazir*. He also built the Durga temple from the revenues of Narsinghji.

Narotam appointed one Laongu as his deputy and placed all the hill tracts under him ; but this seems to have led to his downfall, for soon

afterwards Laongu's brother Dhungal was appointed Wazir and Narotam was dismissed from office. The change of officers does not seem to have been an improvement for Dhungal's administration was oppressive. He realized the fines called *dānd* from respectable people, a custom which seems to have originated at the time of Ugar Sen's accession. The people bore with his tyranny for a time, but when he was on tour in the hills they seized him and kept him a prisoner for twelve days in Garh Chawāsi, releasing him only on receipt of the Raja's order.<sup>1</sup>

Soon after, Ugar Sen himself went on tour in the hills, and the complaints against Dhungal Wazir were such that he was imprisoned for nine months, and then fined Rs. 20,000. Laongu, his brother, seems to have been reappointed in his place, but in 1873, during a tour by the Raja in the hills, the people were fined Rs. 72,000 and some of them fled to Haripur to take counsel with Rudar Sen against the Raja. Laongu Wazir and one Bansī Lāl, once a favourite of the Raja were both involved in this plot, and Laongu fled to Kahlur, and Bansī Lāl was caught while escaping to Mandī and put in prison.

During the later part of this Raja's reign, in October 1871, the State was honoured by the visit of Lord Mayo, Viceroy and Governor-General of India.

Ugar Sen built the temple of Shiva at Amla Bimla, and in A. D. 1876 he was seized with paralysis and died in the same year. In spite of his severity to his people he was respected for his liberality, courtesy and courage. He was well versed in Sanskrit, and was also acquainted with music and medicine.

*Rudar Sen A. D. 1876.*—On hearing of his father's death Rudar Sen came to Suket from Haripur, and was installed as Raja by Col. Davies, Commissioner of Jullundur. He then reappointed Dhungal as Wazir, and Ramditta Mal to examine the State accounts. Having done this he returned to Haripur and brought his family, after marrying the daughter of Miān Jai Sing of Ārki. On his return he imposed a revenue of Rs. 4 to 8 per *khar*, called *dhāl*, instead of a tax, on each house, and resumed a *sāsan* grant of about 540 *khars* of land. A year later Dhungal was dismissed and Ramditta Mal was made Wazir.

In the Proclamation Durbar of 1876 the Raja was granted a sword and a banner with a blazon bearing the State coat-of-arms by His Excellency the Viceroy.

As time went on Rudar Sen's rule seems to have become more and more oppressive, the land revenue was increased, and other exactions levied on the *zamindars* till disaffection was created, and on applying to the Raja for redress of their grievances no satisfactory answer was given. Some of the Miāns or royal kinsmen, suspected of fomenting disturbance, were banished from the State. At length the condition of things became so serious that the Commissioner of Jullundur had to

<sup>1</sup> Such an uprising is locally called a "Dum" Cf. P. H. S. Journal, Vol. VI, No. W., pp. 76-77.





H. H. RAJA DUSHAT NIKANDAN SEN.

intervene. After enquiry, punishments were awarded, but this did not satisfy the Raja, who left for Lahore.

On further enquiry Rudar Sen was deposed in 1879, and after living sometime in Lahore and Jullundur, he finally settled in Hoshiarpur, where he died in 1887.

*Arimardan Sen A. D. 1879.*—He was married to the daughter of Raja Ran Singh of Jaswān and as he was only 15 years old at the time of his father's deposition, Kanwar Shih Singh, the banished brother, and Jagat Singh, the uncle of Raja Rudar Sen, were appointed regents. The regents were superseded by Munshi Hardyal Singh of Kangra who in 1879 was appointed Superintendent of the State. The Tika Rani died in September, 1911.

Arimardan Sen died at Dharmasala shortly after and was succeeded by his younger brother, Dusht Nikandan Sen.

*Dusht Nikandan Sen A. D. 1879.*—The Raja being a minor the administration remained in the hands of the Superintendent, until in 1884 the Raja came of age and received full powers. A little later the services of Mr. Donald were lent to the Darbar as Wazir, who remained in that post till 1891.

In 1888 the land assessment was reduced by  $2\frac{1}{2}$  annas in the rupee in Chawāsi, Bagrah, Rāmgarha, and Kajaun, and two annas in the rest of the State.

In March 1891 Mr. C. J. Hallifax, I.C.S., was appointed Counselor to the Raja and remained in office till May 1893.

Dusht Nikandan Sen during his reign carried out many improvements in the State. Shortly after his accession a Dispensary was opened at Baned, the capital, and in 1893 a school was started at Bhojpur. A post office followed in 1900 and a telegraph office in 1906. The administration was reorganised, unnecessary posts were abolished and considerable economies effected. The finances of the State were placed on a sound footing and all debts cleared off.

Much attention was also given to the construction of Public Works. The bridge over the Sutlej at Jeuri was completed in 1889. The roads in the State were maintained in good repair, new offices, granaries and sepoy lines were erected at the capital and also a new jail.

Sir Charles Rivaz, Lieutenant-Governor of the Punjab, visited the State in 1903.

Raja Dusht Nikandan Sen was married in 1881 to a niece of Raja Dhian Singh of Arki, and his sons were Tika Bhim Sen, born in 1885, and Kanwar Lakshman Singh, born in 1894. The Raja died in 1908 and was succeeded by his elder son, Tika Bhim Sen.

*<sup>1</sup> Bhim Sen A. D. 1908.*—His Highness was educated at the Chiefs' College, Lahore, and installed and invested with full powers by Sir Louis Dane, K.C.S.I., Lieutenant-Governor of the Punjab. During his reign Raja Bhim Sen carried out many improvements in the State. The roads were widened and gardens laid out with much taste. He

<sup>1</sup> The account of this and the succeeding reigns has been written by the compiler. [B. R. B.].

erected a fine and fully equipped hospital at Baned (Sundarnagar) and named it the King Edward Hospital to commemorate the memory of his late Majesty. He built dak bungalows at Baned, Seri and Dehar and constructed a motor road between Baned and Mandi. It is to be regretted that the forests were not properly attended to by the late ruler with the result that they almost reached the point of devastation in his time.

Sir Michael O'Dwyer, G.C.I.E., K.C.S.I., Lieutenant-Governor of the Punjab, paid a visit to the State in October 1916.

Raja Bhim Sen's reign is noted for most valuable services rendered by the State in the prosecution of the Great War. In recognition of these services the Raja received from the King-Emperor the well-deserved distinction of Knighthood in the Most Eminent Order of the Indian Empire. The following account of the war-efforts of the Suket State, as given in Mr. Leigh's book entitled "The Punjab and the War" will not be out of place:—

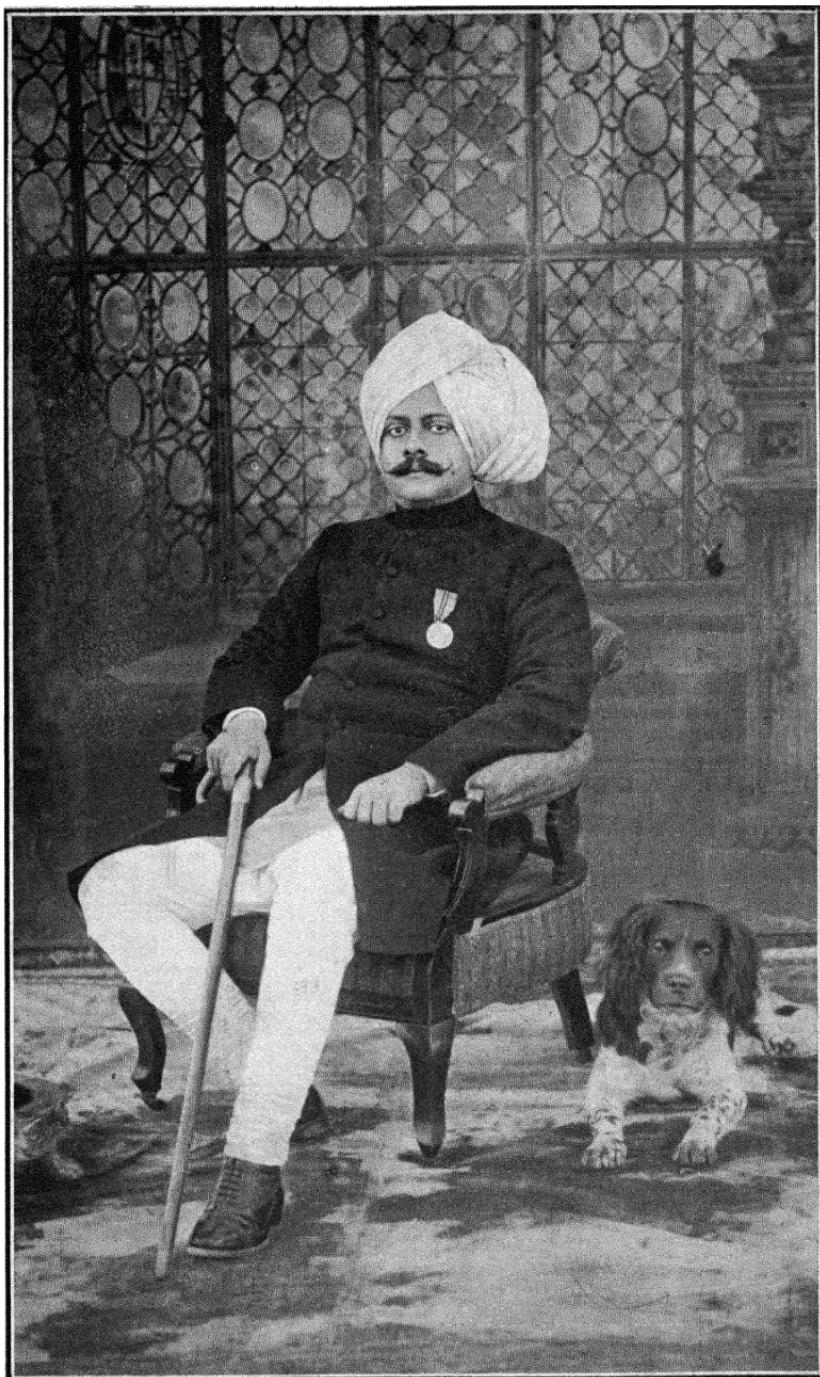
"There were only 9 Suket men in the Army at the outbreak of War, all of them apparently non-combatants. During the War, 231 recruits were raised, mostly in the latter half of 1918; the total number who served (240) is 2 per cent. of the eligible males.

"His Highness the Raja offered his personal services, and also raised a Signal Section of 56 men primarily for Imperial Service in India: this section was subsequently accepted for incorporation in the 2-41st Dogras, but had not actually seen service by the Armistice. Two of the State officials served as interpreter and clerk respectively.

"The cash contributions of the State were made up as follows:—

(a) *Gifts.*

									Rs. .
Punjab Aeroplane Fund	.	.	.	.	.	.	.	.	10,500
Imperial Indian Relief Fund	.	.	.	.	.	.	.	.	15,340
Motor Ambulance	.	.	.	.	.	.	.	.	7,000
Contribution to Hospital Ship "Loyalty"	.	.	.	.	.	.	.	.	5,000
Our Day Fund	.	.	.	.	.	.	.	.	8,460
Lucky Bag Fund	.	.	.	.	.	.	.	.	4,410
Red Cross Fund	.	.	.	.	.	.	.	.	600
Comforts Fund	.	.	.	.	.	.	.	.	4,000
Young Men's Xian Association	.	.	.	.	.	.	.	.	1,500
Recruiting Expenses	.	.	.	.	.	.	.	.	17,150
Contributions to War Expenses	.	.	.	.	.	.	.	.	78,000
Cost of Signal Section	.	.	.	.	.	.	.	.	38,000
Equipment of Mules	.	.	.	.	.	.	.	.	1,360
Silver Wedding Fund	.	.	.	.	.	.	.	.	1,500
Kitchener Memorial Fund	.	.	.	.	.	.	.	.	1,000
Prince of Wales' Fund	.	.	.	.	.	.	.	.	750
Banquet to War Delegates	.	.	.	.	.	.	.	.	1,100
								TOTAL	1,90,670



H. H. RAJA SIR BHIM SEN, K.C.I.E.



(b) *Loans.*

First War Loan . . . . .	Rs.
Second War Loan . . . . .	94,483

“ Out of these totals, the public gave Rs. 4,130, and lent Rs. 44,483, the remainder being contributed by the Durbar.

“ Permanent grants of land extending to nearly 30 acres were made in favour of recruits. The value of these is not known.

The State presented Government with 37 mules, probably worth about Rs. 4,000. All the horses in the State stables, 36 in number, were offered to the Government, but were not of the type required.

“ The State’s total contributions, therefore, amounted to 250 men, gifts to the value of nearly 2 lakhs and loans to the value of nearly 1 lakh. His Highness the Raja had also undertaken to pay the expenses of the Signal Section during the period for which it was incorporated with the 2-41st Dogras.

“ He also generously offered to find free accommodation for 50 sick or wounded soldiers, and a medical officer during the hot weather, unfortunately the inaccessibility of his capital rendered the offer impracticable.”

In 1908 Bhim Sen married the daughter of the late Kanwar Surat Singh of Sirmur. This was followed in 1918 by his marriage with the daughter of the Rana of Koti State and with that of the late Mian Khazan Singh, a collateral of the Rana. A Princess was born to Raja Sir Bhim Sen in October, 1917, but she died in the following June.

In October, 1919, His Highness Raja Sir Bhim Sen, K.C.I.E., died of pneumonia without leaving any issue. He was, therefore, succeeded by his younger brother, Kanwar Lakshman Singh.

*Lakshman Sen A. D. 1919.*—Kanwar Lakshman Singh was formally installed as His Highness Raja Lakshman Sen in March, 1920, by His Honour Sir Edward Maclagan, K.C.S.I., K.C.I.E., Lieutenant-Governor of the Punjab, and was granted full powers. Lieut.-Colonel Raja Sir Jai Chand of Lambagraon was also present on this historic occasion, besides other distinguished guests.

His Highness had become fully conversant with the various branches of the administration before his accession. After finishing his education at the Chiefs’ College, he was placed for special training under the Punjab Government. He had his judicial training under the Judges of the Chief Court, his treasury training under the Deputy Commissioner of Amritsar and Settlement Training under Mr. Middleton who was then conducting the settlement operations in the Kangra District. On the completion of his training he was appointed General Assistant to his brother and Civil and Criminal Judge in the State.

During the short period of his rule His Highness has introduced many useful reforms in his State. Many primary schools for boys and girls

have been opened and *Vaid*s have been appointed in all the *tehsils* to give free advice and medicine to the poor at their own homes. For the sake of the people the judiciary has been overhauled and the public now receive full justice. Laws have also been made.

His Highness appointed a capable mining engineer to report on the mineral resources of the State. Soon after this work was finished an officer of the Imperial Forest Service was obtained on deputation. The Forest Working Plan and the Forest Settlement Report have been prepared by him and approved by the Durbar.

But the most important event in Raja Lakshman Sen's reign is the first Land Revenue Settlement of the State. These operations were started in 1921 and are now about to finish.

His Highness has also reorganised his forces according to the Indian States Forces Reorganisation Scheme. The ground for the military barracks and parade ground has been levelled and ere long the State may hope to have a decent cantonment of its own.

The Raja has widened the old roads and constructed many new ones. Gardens have been very beautifully laid out. Of public buildings recently erected are the Lakshman-Bhim Club, the Prince of Wales' Orphan House, the Chief Court, the Infectious Diseases Ward in the K. E. Hospital, the temple at Jaroli, the police lines and the Swimming Tank. The school building is under construction.

The small bungalow at Sukhdev Batika has been altered and improved. The Raja has also taken in hand the building of a new palace.

With effect from the 1st of November, 1921, the political control of the Suket State, along with those of the other 12 salute States in the Punjab, was taken over from the Punjab Government by the Government of India, through an Agent to the Governor-General. Lieutenant-Colonel A. B. Minchin, C.I.E. of the Indian Army, was appointed as first Agent to the Governor-General, Punjab States, with his headquarters at Lahore. Col. Minchin was succeeded by Lieut.-Col. H. B. St. John, C.I.E., C.B.E., on the 26th February 1925.

In 1924 the Raja changed the name of his capital to Sundarnagar.

His Highness is married to the daughter of Kanwar Guman Singh of Koti State. A Princess was born to him on the 6th January, 1924, but she died on the 7th January, 1925.

The Raja enjoys a permanent salute of 11 guns and is entitled to be received by His Excellency the Viceroy and Governor-General of India.

*Treaty between the British Government and the State.*—The terms of the *sanad* granted to Raja Ugar Sen by the British Government in 1846 are as below :—

“ Whereas by the Treaty concluded between the British and the Sikh Governments on 9th March, 1846, the hill country has come into the possession of the Honourable Company ; and whereas Raja Ugar Sen, Chief of Suket, the highly dignified, evinced his sincere attachment and

devotion to the British Government; the State of Suket comprised within the same boundaries as at the commencement of the British occupation, together with full administrative powers within the same, is now granted by the British Government to him and the heirs male of his body by his Rani, from generation to generation. On failure of such heirs, any other male heir who may be proved to the British Government, to be next-of-kin to the Raja shall obtain the above State, with administrative powers.

“ Be it known to the Raja that the British Government shall be at liberty to remove any one from the *Gaddi* of Suket who may prove to be of worthless character and incapable of properly conducting the administration of his State, and to appoint such other nearest heir of the Raja to succeed him as may be capable of the administration of the State and entitled to succeed. The Raja, or any one as above described who may succeed him, shall abide by the following terms entered in this *sanad*,

v.z. :—

“ *1st.*—The Raja shall pay annually into the treasury of Simla and Subathoo eleven thousand Company’s Rupees as *nuzzuramah* by two instalments, the first instalment on the 1st of June, corresponding with Jeth, and the second instalment on the 1st of November, corresponding with Kartic.

“ *2nd.*—He shall not levy tolls and duties on goods imported and exported, but shall consider it incumbent on him to protect bankers and traders within his State.

“ *3rd.*—He shall construct roads within his territory not less than 12 feet in width, and keep them in repairs.

“ *4th.*—On the breaking out of disturbances he shall, together with his troops and hill porters, whenever required, join the British army, and be ready to execute whatever orders may be issued to him by the British authorities and supply provisions according to his means.

“ *5th.*—He shall refer to the British Courts whatever dispute may arise between him and any other chief.

“ *6th.*—The Raja shall not alienate any portion of the lands of the said territory without the knowledge and consent of the British Government, nor transfer it by way of mortgage.

“ *7th.*—He shall also put a stop to the practices of slave dealing, *suttee*, female infanticide, and the burning or drowning of lepers, which are opposed to British laws.

“ It behoves the Raja not to encroach beyond the boundaries of his State on the territory of any other Chief, but to abide by the terms of this *Sanad*, and adopt such measures as may tend to the welfare of his people, the prosperity of his country, and the improvement of the soil, and ensure the administration of evenhanded justice to the aggrieved, the restoration to the people of their just rights, and the security of the

roads. He shall not subject his people to extortion, but keep them always contented. The subjects of the State of Suket shall regard the Raja and his successors as above described to be the sole proprietor of that territory, and never refuse to pay him the revenue due by them, but remain obedient to him and act up to his just orders."

*The history of Institutions.*—The following account of certain principles of government given in the Mandi State Gazetteer applies equally throughout the Western Himalayas where the country is, or at one time was, under the independent rule of Indian Chiefs :—

" The authority of the Raja was of a three-fold nature—religious, feudal and personal. He was the head of the State religion, venerated as divine either in his own right or as vice-regent of the national god ; he was supreme and sole owner of the soil, the fountain from which issued the right of the cultivator to a share of the produce ; and he was the ruler and master of his subjects who owed him personal allegiance and service. The nature of the Raja's authority was largely derived from their predecessors, the Ranas and the Thakurs, who, within their limited sphere, were invested with the same attributes of primitive kingship. Indeed, in their case, there is some reason to believe that the theocratic basis on which their rule was constituted was given fuller recognition in practice than has been the case in regard to the later Rajput conquerors of the hills. The gods of their kingdoms still survive as both territorial and personal deities, and in some parts of the hills the connection between them and the former petty chieftains is sometimes of great interest....."

*The theocratic nature of the sovereignty.*—“ The divinity of kingship, however it arose, appears to have been recognised from very early times in the Himalayas and is one source of the intimate connection between State and Religion which has always obtained. Occasionally, as in the case of the Keonthal State, the Raja is identified with and worshipped as the national deity, but the more common relationship makes the god the rightful ruler and the chief his vice-regent. Traditions vary as to the manner in which the vice-regency came into existence. In some cases, the god consigns the care of the kingdom to his chosen representative, in others, as in Mandi and Kulu, the Raja renounces his sovereignty in favour of the god ; but whatever the tradition may be, the theocracy is clearly apparent, and is usually recognised in some outward form.”

The family goddess or *kul devi* of the Rajas of Suket is at Jaidevi which is about 8 miles from Sundarnagar. All religious ceremonies in the royal family, e.g., *Jarolan* (hair-cutting ceremony), *zana bandi* (the ceremony of investment with the sacred thread), etc., are performed at Jaidevi in the temple of the goddess. The Raja goes in a procession to the temple and offers *bhet* to the goddess on the occasion of these ceremonies.

*The Raja and the caste system.*—“ Among the functions of the Raja which may be attributed to the recognition of his divinity may be mentioned his jurisdiction over caste. He enjoys the power of ordering ex-

communication from caste and can similarly direct the restoration of an ex-communicated person to his brotherhood. In the latter case, after consultation with Brahmins, versed in the *Shastras*, he prescribes the penance conditional on re-admission. Where the members of the caste are in agreement amongst themselves, the Raja does not ordinarily interfere; but even then an out-caste can, and often does, bring his case before the Raja.....”

In Suket none except the Raja can out-caste anyone or readmit one out-casted into his brotherhood. When a person is thus readmitted he presents a *nazar* to the Raja and receives in return some boiled rice and pulses from the Raja’s kitchen.

*The oath of the Raja*—“As a further example of the divinity of kingship a form of oath common in Mandi and throughout the hills may be mentioned. This is the *Raja ki darohi*, disobedience to which is regarded as treason. The Rajas frequently had resort to it as a means of constraining the actions of their subjects, and it is still employed both for official and private purposes. When pronounced publicly it provides a simple means of ensuring obedience to executive orders and so certain village officers are invested with authority to use it. To give a very common example:—A headman of a village is called upon to supply a number of *begaris*, one of whom tries to shirk the obligation. “If you do not come,” the headman warns him, “it will be *darohi*—a sin against the Raja.” In the vast majority of cases the man goes; but, if he still disobeys, he is fined for failing to observe the oath. Similarly in private disputes, two neighbours may have a quarrel about a plot of land, and one of them, anxious to plead possession, starts to plough the area in dispute. The other finding him on the land threatens him with *darohi*. “If you plough the land,” he says, “before the case is settled by the judge, it will be the oath of the Raja for Rs. 50.” Should the oath be ignored the culprit is liable to a fine of the specified amount. The expedient, though still used, is not so effective as it once was, the result largely of the introduction of a regular and often less appropriate, procedure”

*The Raja as owner of the soil*.—“The Raja as sole owner of the soil and the ruler and master of his subjects was clearly entitled to share in every source of profit enjoyed by his people, and the development of secular institutions is mainly a record of the means adopted to enforce his claims. The interest of the cultivator in the soil was derived by grant from the Raja, and, unless he had been conceded special privileges, it was confined to his right to enjoy the produce after payment of the share of the chief. Whether his possession had in practice originated or not from the issue of a royal title deed did not signify, the theory of his tenure was the same. What the Raja’s share was depended on circumstances. In regard to land, it appears to have been rare in the Hill States for the State to take a specific share of either the gross or net produce...” An interesting account of the fiscal history of the Suket State will be found in Section C of Chapter III

*The Begar System.*—Begar was a sort of personal obligation on every one dependent on land. In fact, this obligation was part and parcel of the land revenue, as it represented the ruler's claim to personal services and was of three kinds :—

- (i) *Phutkar begar*.—It consists of trifling services rendered to the Durbar, such as carriage of *dak*, etc.
- (ii) *Phant or Jhamret begar*.—This includes the mending of village roads in which *begaris* are ordinarily employed for 10 days. It also includes *Badi Jadi begar*—services given on special occasions of rejoicing or mourning in the ruling family and on the tours of high British Government officials.
- (iii) *Pala begar*.—It involved services in some department of the State for a fixed period, varying in different parts of the State from 2 to 4 months in a year. In lieu of their services the *begaris* were paid *baro* which consisted of 2 seers *kham* of *bahe chawal* (rice), 1 *pao kham* of *dal* and 4 *tolas* of Guma Salt. This was by far the most burdensome form of *begar*. All persons who cultivated their own land or belonged to the agriculturist classes were liable to *pala begar*. Some individuals were exempted on payment of *nazrana* and *malguzars* were sometimes allowed to have this obligation of *begar* commuted into an annual cash payment known as *bathangna*. This principle of levying *bathangna* generally extended to the case of non-agriculturists who were themselves unable to give manual labour.

The persons usually exempt from *pala begar* were :—

- (a) *Jagirdars, muafidars and sasandars*.
- (b) *Rajputs, Brahmans and Khatri*s who did not cultivate the land themselves.
- (c) Families containing a State servant of any rank.
- (d) Village *kardars*.

People generally thought this form of forced labour to be very burdensome. Inequalities resulting from the various exemptions were very great. Generally the rich, influential and turbulent escaped and the poor, weak and law-abiding had to meet the obligation.

During the settlement operations His Highness the Raja was pleased to order that this form of *begar* should be abolished and that a cess of 12½ per cent. should be levied instead on the land revenue. The following forms of *begar* have been recognised in future :—

- (i) Attendance on the camp of high British Government officials when they happen to visit the State.
- (ii) Arrangements for the camps of State officials when out on tour including the carriage of their *dak* by stages

(iii) Service to the Raja on special occasions, such as accession to the *Gaddi*, marriage of the Ruler or of his relatives, *Budi Jadi*, *shikar* tours of the Raja or of his relatives and the repairs of the existing roads.

*Miscellaneous taxation*.—Both in theory and practice the Raja shared the profits of his subjects in the form of miscellaneous demands. The *kumhars* had to supply earthen pots, the *Banjhiaras* baskets and ropes and the *Telis* had to extract oil for the Raja. Special cesses were levied on the growth of tobacco and sugarcane. The following are some of such items realized during the reign of Raja Dushat Nikandan Sen.

1. *Gharat*.—A tax on water mills for grinding flour.

2. *Tobacco cultivation*.—Every zemindar who cultivated tobacco had to pay a cess of 2 annas per maund on the tobacco produced, besides the land revenue.

3. *Sale of tobacco*.—The shop-keepers selling tobacco had to pay a tax from 2 annas to Re. 1 each.

4. *Jinsal*.—It was a contract for the skins of dead cattle in the State. Only Rajputs and Brahmans who did not themselves cultivate could dispose of the skins of their dead cattle.

5. *Loha Muda*.—It was a tax on the use of imported iron at the rate of Re. 1 per furnace each year.

6. *Theka Zugat Khana*.—It included income from opium, octroi, and a grazing fee of 2 annas on each pony, camel or mule accompanying traders and travellers into the State. It also included income from the Nalwari Fair.

7. *Ginakari*.—It was a grazing fee on sheep and goats at the rate of Rs. 2 to 4 per hundred.

8. *Kohlu Palela*.—It was a tax of 2 to 4 seers *kham* of oil on each oil press.

9. *Kar Jhumpri*.—It was a tax on milch cattle in return for grazing. In the Karsog Tehsil each hamlet had to pay 4 seers *kham* of *ghee* annually. In the Bahl Tehsil 4 or 5 seers *kham* of *ghee* was paid for every buffalo that calved.

10. *Bathangna*.—It was the compensation paid in order to escape rendering *begar*. It was levied at the rate of 1 to 3 rupees per *khar*.

11. Other cesses such as tax on shops for retail sale (*maniari*), *belna*, i.e., tax on sugar cane presses, ferry-tolls, etc.

*Revenue assignments*.—Mr. Emerson writes in the Mandi State Gazetteer “A study of the various forms of revenue assignments recognised by former Rajas affords information of some interest regarding the early organisation of government. Some of the *santhas* or title-deeds are inscribed on copper plates, but the great majority are written on Sialkoti paper. They are in the Tankri script and the calligraphy is usually excellent, the art of executing title-deeds having apparently

been regarded as a high accomplishment by the *kaiths* or scribes. The language is stately and dignified, and although there is often much tautology, there is never any obscurity as to the terms of the grant. Archaic words are of frequent occurrence, and these, with the peculiar forms of composition employed, make the detection of forgeries a comparatively easy matter. Each *santha* was attested by the Raja from whom it issued; but he did not sign his name, the attestation consisting of the words, *Sahi sahi likhia* or *sahi parman*. In very rare cases where *santha* relates to a religious grant, the title-deed contains the impress of the Raja's own hand in saffron and the grant is then always regarded as irrevocable. Similarly on some of the copper plates the figure of a cow is carved to show the sacred character of the assignment. The name of the royal granter was entered in the body of the deed by the scribe and in many instances the names of the chief officials present when the grant was conferred were also recorded. A copy of the deed was maintained among the State archives and the original preserved with the greatest care by the grantee and his descendants . . . . ."

In Suket the *santhas* usually began with the following words :—

*Om Siri mahan siri Parm Bhatarak Maharajadhiraj siri Maharaja  
(name) bachne.*

The *santhas* end with the words given below :—

*Agge zemin sarkari bad-di bade, se sarkara ri. Sarkara ri nimak  
halali chahini tan jai manani.*

*Various kinds of grants.*—Assignments of land revenue were of various kinds and given with different motives. As regards these assignments the following general principles are observed in the Suket State :—

1. All grants are dependent on the will of the Raja.
2. In addition to any special condition attaching to grants, all assignments are conditional on loyalty to the Raja and good conduct. Grants to Brahmans are also subject to prayers for the life and welfare of the Raja.
3. The grantees have no power of temporary or permanent alienation without the sanction of the Durbar; this sanction relates only to *malguzari* rights and not to the assignment.
4. Succession is through direct male legitimate descendants of the grantees.

The various kinds of revenue assignments are the *jagirs*, *muafis*, *rozgars*, *barto*, *basi*, *pil*, *sasan*, etc.

*Jājīrs.*—They are confined to assignments in favour of the members of the ruling family, being so regulated as to allow the *Miars* to maintain their dignity without permitting them to obtain an undesirable influence. Generally speaking a *Dothain* gets a *jāgīr* of 84 *khars* and a *Trithain* that of 58 *khars* of land. The grants are liable to total re-

sumption in four generations, i.e.,  $\frac{1}{4}$ th of the *jagir* is resumed at the death of each successive holder.

The *Khawaszadas* sons of the Raja get a *jājīr* of 25 *khars* of land only for their life time.

*Muafis*.—*Ināms* and *Muafis* are conferred in recognition of signal services rendered to the Durbar. They are either granted in perpetuity or till the life time of the grantee.

*Rozgārs*.—*Rozgārs* are service grants conferred in lieu of services rendered. Their holders are termed *Rozgārias*. Mostly the *Rozgārias* were horsemen who kept horses at their own expense for the service of the Raja. They usually carried the Raja's *dak* from one part of the State to another or to another State. In the old days they were of considerable use, but with the introduction of modern means of communication their services are now not of much moment. The *Rozgārs* have, therefore, been almost resumed and the holders have been relieved from the obligation of keeping a horse for the State service.

*Barto*.—These grants were bestowed on menial servants of the State for the services rendered by them. Besides holding the grants such servants were paid *Baro* every day. As the *Bartodars* have been granted full remuneration in cash the *Barto* grants have been resumed.

*Basi*.—These seem to have been made simply to encourage settlement. These have generally been resumed now and the land has been assessed to land revenue; while those *Basi* grants which have been found to be given in return for services rendered have been continued according to the wordings and purport of the deeds.

*Pal*.—*Pal* or maintenance grants were of a private character and were given to deserving persons of straitened circumstances for life or for a fixed time.

*Sasan*.—*Sasans* are of two kinds. They are either personal or in the name of some institution. They are religious grants and are bestowed on Brahmans or are attached to temples.

#### Section D.—Population.

*Total population and density*—The following figures show the changes in the population in the past forty years:—

Year.	Population.
1881	52,484
1891	52,403
1901	54,676
1911	54,928
1921	54,328

Between 1881 and 1891 there was a decrease of 15 per cent. but the next decade witnessed an increase of 4.19 per cent. Between 1901 and

1911 there was a further increase of 46 per cent. but during the next decade there was a decrease of 1.09 per cent. Summing it up we find that between 1881 and 1921 there has been an increase of 3.52 per cent. Taking into account the resources of the State the result does not seem to be very satisfactory, for which the *begar* system, and the absence of a regular land revenue system may be held responsible. Now that these drawbacks will be shortly removed a rapid increase in the population may be expected.

The density of population per square mile of area is 129.

*Urban and rural population.*--The capital which includes the bazaars of Chatrokhari, Pung, Bhojpur and Nagar, has a population of 2,554 souls only. Besides the capital there are only two villages with a population of over 500. The total number of inhabited towns and villages in the State is 284 according to the census of 1921. Many of the villages are nothing more than hamlets.

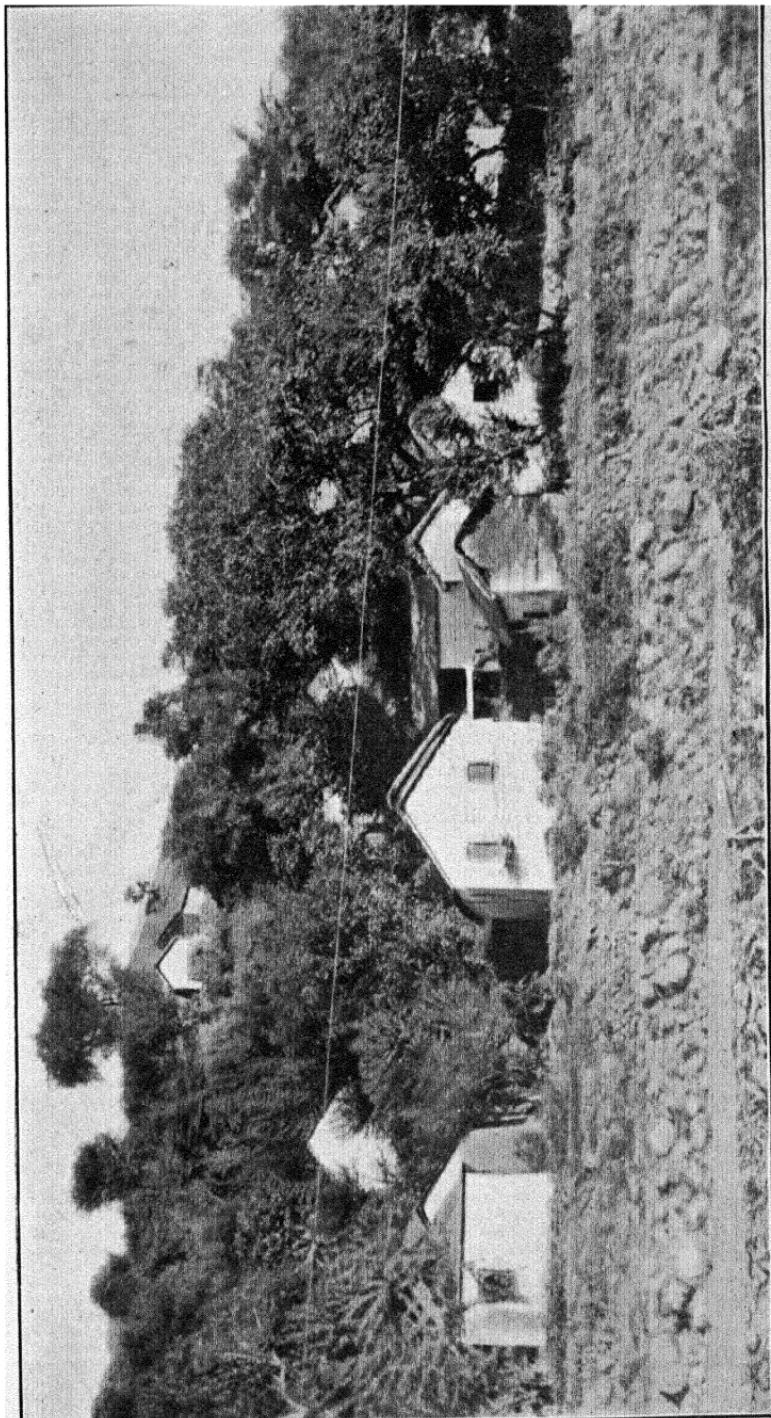
*Types of villages.*--In making a selection of a site of a house the people have very great regard to its proximity to water and to the forest from which they can get fuel. Houses are generally situated on rocky spur above the cultivation or on worthless patches of cultivated land. The houses have low roofs with no ventilation. The manure collected close to the houses adds to the dirt and smell of the habitations. Cattle, sheep and goats are housed in the ground floor, but where the house has only one story a separate shed close to the house is provided for them. Grain is also kept in the lower story. The houses are mainly built of timber and their walls of dry masonry. The roofs are either slated or of grass.

*Migration.*--The immigrants are mainly traders and the permanent settlers consist of shopkeepers from Hoshiarpur. Emigrants usually comprise labourers and military employees.

The total number of emigrants in the Punjab from the Suket State on the enumeration day in 1921 was 447. Of these 362 were enumerated in Kangra, 40 in Simla, 36 in Jullundur and 10 in Hoshiarpur Districts.

Of the immigrants in 1921, 580 had come from the Jullundur Division, 105 from the Ambala Division, 325 from the Simla Hill States and 479 from the Mandi State.

*Sex and marriage statistics.*--The total number of males and females is 28,642 and 25,686 respectively. The increase in the number of males over the females is due to the comparative neglect of girls. Of the total population 25,421 (12,608 males, 12,813 females) are married, 21,699 (13,612 males, 8,087 females) are unmarried and 7,208 (2,422 males and 4,786 females) are widowed. Married women are in excess of married men which may be said to be due to polygamy. The number of widows is unusually large. This is due to the fact that the higher castes do not allow widow marriage. Early marriage is very common, especially amongst the higher castes. The total number of married persons under 14 years of age is 1,163. It is of interest to note that of girls under 4 years of age 4 are married and one is a widow.



A TYPICAL HILL VILLAGE.



*Infirmitiess.*—Of the total population 39 are lepers, 55 are blind, 45 deaf-mutes and 9 insane.

*Tribal Distribution.*—The people are mostly Hindus; the distribution between the various tribes being as follows :—

HINDUS.

Kanet	.	.	.	.	.	.	.	.	.	23,312
Dagi and Koli	.	.	.	.	.	.	.	.	.	7,598
Brahman	.	.	.	.	.	.	.	.	.	6,708
Chumar	.	.	.	.	.	.	.	.	.	3,067
Dumna	.	.	.	.	.	.	.	.	.	2,646
Chanal	.	.	.	.	.	.	.	.	.	1,779
Lohar	.	.	.	.	.	.	.	.	.	1,409
Raj	.	.	.	.	.	.	.	.	.	1,210
Rajput	.	.	.	.	.	.	.	.	.	1,171
Thakur	.	.	.	.	.	.	.	.	.	1,042
Julaha	.	.	.	.	.	.	.	.	.	799
Bohra	.	.	.	.	.	.	.	.	.	673
Kumhar	.	.	.	.	.	.	.	.	.	337
Khatri	.	.	.	.	.	.	.	.	.	204
Hesi	.	.	.	.	.	.	.	.	.	196
Jat	.	.	.	.	.	.	.	.	.	176
Faqir	.	.	.	.	.	.	.	.	.	176
Teli	.	.	.	.	.	.	.	.	.	145
Gujar	.	.	.	.	.	.	.	.	.	139
Labana	.	.	.	.	.	.	.	.	.	116
Nai	.	.	.	.	.	.	.	.	.	107
Sunar	.	.	.	.	.	.	.	.	.	91
Saini	.	.	.	.	.	.	.	.	.	86
Dhobi	.	.	.	.	.	.	.	.	.	49
Malah	.	.	.	.	.	.	.	.	.	48
Gosain	.	.	.	.	.	.	.	.	.	45
Kalal	.	.	.	.	.	.	.	.	.	42
Bairagi	.	.	.	.	.	.	.	.	.	39
Chuhra	.	.	.	.	.	.	.	.	.	36
Jhiwar	.	.	.	.	.	.	.	.	.	28
Batwal	.	.	.	.	.	.	.	.	.	22
Tarkhan	.	.	.	.	.	.	.	.	.	20
Jagirwal	.	.	.	.	.	.	.	.	.	18
Sud	.	.	.	.	.	.	.	.	.	16
Tathiari	.	.	.	.	.	.	.	.	.	15
Bangali	.	.	.	.	.	.	.	.	.	13
Ract	.	.	.	.	.	.	.	.	.	12
Nilari	.	.	.	.	.	.	.	.	.	9
Agarwal	.	.	.	.	.	.	.	.	.	7
Ghirath	.	.	.	.	.	.	.	.	.	7
Bhat	.	.	.	.	.	.	.	.	.	5
Bhanjra	.	.	.	.	.	.	.	.	.	5
Kashmiri	.	.	.	.	.	.	.	.	.	3
Gurkhas	.	.	.	.	.	.	.	.	.	3
Darzi	.	.	.	.	.	.	.	.	.	1
									TOTAL	53,628

## MOHAMMEDANS.

Arain	.	.	.	.	.	.	.	.	303
Faqir	.	.	.	.	.	.	.	.	46
Gujar	.	.	.	.	.	.	.	.	43
Pathan	.	.	.	.	.	.	.	.	47
Mirasi	.	.	.	.	.	.	.	.	25
Rajput	.	.	.	.	.	.	.	.	24
Jat	.	.	.	.	.	.	.	.	22
Kumhar	.	.	.	.	.	.	.	.	13
Moghul	.	.	.	.	.	.	.	.	12
Sayed	.	.	.	.	.	.	.	.	12
Abdal	.	.	.	.	.	.	.	.	12
Bharai	.	.	.	.	.	.	.	.	10
Julaha	.	.	.	.	.	.	.	.	6
Churigar	.	.	.	.	.	.	.	.	5
Sheikh	.	.	.	.	.	.	.	.	5
Lohar	.	.	.	.	.	.	.	.	2
Qasai	.	.	.	.	.	.	.	.	1
Unspecified	.	.	.	.	.	.	.	.	68
							TOTAL	.	656

## SIKHS.

Khalsa	.	.	.	.	.	.	.	.	23
Rajput	.	.	.	.	.	.	.	.	6
Darzi	.	.	.	.	.	.	.	.	5
Brahmans	.	.	.	.	.	.	.	.	3
Jat	.	.	.	.	.	.	.	.	3
Ahluwalia	.	.	.	.	.	.	.	.	1
Arora	.	.	.	.	.	.	.	.	1
Dagi and Koli	.	.	.	.	.	.	.	.	1
Kanet	.	.	.	.	.	.	.	.	1
							TOTAL	.	41

A brief description of some of the more important tribes and castes is given below :—

*Rajputs* — In the Suket State there are comparatively few clans of Rajputs. Those who are descended from the junior branches of the ruling family are called Mians. Among these the near relatives of the ruler hold substantial *jagirs* while some enjoy service grants varying in amount according to their position. The higher classes of Rajputs do not handle the plough and their cultivation work is done either by hired servants or through tenants who pay them *batai* or fixed grain rent. These Mians are proud and indolent, they adhere to their ancient traditions and prefer service to agriculture. This pride of race is generally leading to their impoverishment and many among them have been reduced to penury and have no better status than an ordinary zemindar.

The other clans of Rajputs are Guleria, Manlās Jamwal, Mahla, Lohakhariya, Padhiar, Tandola, Ravet, and Niryal. In the past some

of these clans refused to drive a plough, but recently, owing to economic pressure, they have all taken to agriculture. Their women observe strict *purdah* and take absolutely no part in field work. Widow remarriage is not recognised among them nor do they practise the custom of divorce. They are fair cultivators but are extravagant, improvident and, to some extent, addicted to liquor. For these reasons they are generally in debt.

*Jai Deva* is the common salutation amongst Rajputs of the higher caste. They receive this salutation from a Rajput of a lower caste but do not return it to an inferior and they reply to the Rajputs of inferior class by *jai* only.

Regarding the Mians or higher clans of Rajputs Mr. Barnes writes in his Kangra Report :—

“ A Mian, to preserve his name and honour unsullied, must scrupulously observe four maxims :—firstly, he must never drive the plough ; secondly he must never give his daughter in marriage to an inferior, thirdly he must never accept money in exchange for the betrothal of his daughter and lastly, his female household must observe strict seclusion. The prejudice against the plough is perhaps the most inveterate of all ; that step can never be recalled. The offender at once loses the privileged salutation ; he is reduced to the second grade of Rajputs ; no Mian will marry his daughter, and he must go a step lower in the social scale to get a wife for himself. In every occupation of life he is made to feel his degraded position. In meetings of the tribe and at marriages the Rajput undefiled by the plough will refuse to sit at meals with the *Hal Bah*, or plough driver, as he is contemptuously styled ; and many, to avoid the indignity of exclusion, never appear at public assemblies. This prejudice against agriculture is as old as the Hindu religion ; and I have heard various reasons given in favour of it. Some say it is sacrilegious to lacerate the bosom of mother earth with an iron plough-share ; others declare that the offence consists in subjecting sacred oxen to labour. The probable reason is that the legitimate weapon of the Kshatriya, or military class, is the sword, the plough is the insignia of a lower walk in life, and the exchange of a noble for a ruder profession is tantamount to a renunciation of the privileges of caste.”

*Brahmans*.—The Brahmans of Suket may be divided into three groups. The first group professes to be descended from those Brahmans who accompanied Raja Bir Sen, the founder of the Suket ruling family from Bengal. These are pure Gaur Brahmans and form the chief priestly caste. They avoid agriculture and refuse to handle the plough. The largest number of them is to be found at Purana Nagar and other places near the capital of the State. They generally act as religious guides, family priests (Purohits), astrologers, traders and clerks. Formerly they used to intermarry only within their own group, but now they have begun to give and accept wives from the second group which is known as Sarsut Brahmans. As a class they are well off for the evident reason that most of them hold revenue free assignments. Their income is

further supplemented by the offerings which they get on the occasion of religious and domestic ceremonies.

The second group is composed of Sarsut and Kankubj Brahmans. These are descended from the original Brahman inhabitants of the State, but have now begun to intermix with Gaurs. They accept wives from the agricultural class of Brahmans also. Mr. Ibbetson says that the Sarsut Brahman takes his name from the Saruswati which lies near his eastern boundary. He is said to be less grasping and quarrelsome than the Gaur and he is certainly much less rigid in his observance of caste rules, eating and smoking with most of the stricter Hindu castes, such as Banyas, Khatris, Suds and Kaiths. He eats flesh in the hills and perhaps in some parts of the plains too.

The last group comprises the *Halbahi* which is the agricultural class, and is therefore looked down upon by the higher classes of Brahmans. They are neither good land-lords nor good cultivators but owing to miscellaneous earnings as *pujaris* and diviners of the village gods they are generally in fair circumstances.

*Bohras*.—The Bohras of Suket are very important as a class. They hold only one per cent. of the cultivated land and even that they do not cultivate themselves. Most of them are merchants, clerks and bankers. By dint of their acumen, and astuteness they have obtained a predominating influence in the State and some of them hold very important posts. Amongst themselves they are vindictive, jealous and given to feuds, factions and litigation. It may however be said to their credit that generally they are very able, energetic and tenacious of purpose. They do not allow widow re-marriage but some of them accept money for the marriage of their daughters, and also recognise the system of marriage by exchange called *Batta Satta*. They are all very well-to-do and as such enjoy esteem and consideration.

The Bohras of Suket are divided into various *als*. Some of these *als* are Hadu, Hatleal, Kafar, Saketru, Baidu, etc.

There is a rustic proverb : “ A Bohras’s ‘ Good morning ’ is like a message from the angel of death ” and another “ A Jat to guard crops, a Brahman as a money-lender and a Bohra as a ruler : God’s curse be on you.”

The Bohras are generally diplomats and diplomacy is therefore sometimes known as *Bohar Vidyā*.

*Khatris*.—There are very few Khatris in the Suket State.

*Thakurs*.—The Thakurs rank midway between the Rajputs and Kanaits. They give their daughters in marriage to the lower clans of Rajputs, but the Rajputs do not give them their daughters. They marry with Kanait girls. The Thakurs are generally agriculturists. Among Thakurs the female household do not observe *purdah* as among the Rajputs.

*Kanaits*.—Kanaits form the bulk of the agricultural community. They are by far the most important tribe in the State. There are various

theories of their origin. Some hold that they are the earliest Aryan invaders of the Himalayas and came from beyond the Hindu Kush while others hold that they are descendants of the ancient Thakur Rajputs who settled in the Himalaya at a very remote period. A third view is that they are the children of the women of the hills by Rajputs who came up from the plains. Another school of thinkers is of opinion that the Kanaits are of mixed Mogul and Hindu race. But the most common theory is that at some time the Kanaits were Rajputs. They married the widows of their brothers and this was considered *Kanit* or bad custom. They were outcasted by the Rajputs and formed a tribe of their own, and were called *Kanits* which afterwards came to be pronounced as *Kanait*.

The Kanaits do not wear the *janeo*. They observe the custom of *Dharewa* *Karewa* and *Batta Satta*. Almost all of them accept money for their daughters. Kanait girls are kept by influential Rajputs in their household as *Khurases*. The issues from them are termed *Sartoras*. If a Kanait marries a girl from a higher class the off-spring is a Kanait, but if he marries from a lower class he is degraded into that class. Like other Hindus the Kanaits get purified on the 13th day after the death of a relative.

The *Kunits* are divided into two groups, *Khasiyas* and *Rahus*, but this distinction is disappearing now. The various *als* of the Kanaits are *Nainhl*, *Silwan*, *Chamial*, *Balual*, *Barehl*, *Malohi*, *Kandari*, *Swal*, etc. Most of these names are meaningless but some are said to indicate the name of the founder of the house. Some of the names indicate the place from which the ancestors of the house had immigrated, e.g., *Chamials* are said to have immigrated from the Chamba State. The Kanaits do not generally marry in their own *als*.

The Kanaits are fairly good and careful cultivators, but most of the work is done by their women who are industrious and of a cheerful disposition. Except ploughing, the entire work of husbandry is left to the women-folk. The Kanaits of the *Bahl Tehsil* are addicted to drink, but those in the hills do not usually drink. Kanaits are generally honest, peaceful and law-abiding people. Some of them are serving the State as *Kaiths* and as orderlies. They also serve in the military and police.

*Kolis*.—The Kolis are said to be of an aboriginal extraction and are considered as low caste people. Most of them cultivate land as tenants. They are more industrious than Rajputs and Kanaits. General Cunningham believes that the hills of the Punjab were once occupied by a true Kolian race belonging to the same group as the Kols of Central India and Bihar, and that the present Kolis are very probably their representatives. He points out that *da*, the Kolian for "water," is still used in many of the smaller States of the Simla Hills and that there is a line of tribes of Kolian origin extending from Jabbalpur at least as far as Allahabad, all of which use many identical words in their vocabularies and have a common tradition of a hereditary connection with working in iron.

*Dumnas*.—The Dumnas work in bamboo. They make sieves, weighing pans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture and other articles which are ordinarily made of bamboo. When a Dumna confines himself to this work and gives up scavenging, he is called Bhanja.

*Kumhars*.—The Kumhars of Suket make earthen pots. Some have got mules and carry passengers' luggage, traders' merchandise, and passengers to other places. Their means are fairly good.

*Gujars*.—The Gujars keep buffaloes and cows, and deal in milk and ghee. They inter-marry among themselves. The widow of a deceased brother is claimed by the others. Some of the Gujars are Hindus, but a few are Mohammedans. They have also petty holdings of land. They did not give the ordinary *begar*, but whenever milk was required by the State for special guests or on special occasions of rejoicings the Gujars supplied the milk in *begar*. In the past they are not said to have been paid for the milk they supplied, but some decades ago this system was abolished and the Gujar began to receive payment for milk although the rates were cheaper than those which obtained in the bazaar.

*Lohars*.—Lohars of the State are divided into two groups. The first group are called *bhit ke* while the second group is termed *bahar ke* or low caste. The Kanaits who adopted the profession of a Lohar or iron-smith belong to the first group. They observe the same customs as those observed by the Kanaits. The Kanaits have no scruples in smoking or drinking water with them, but they do not marry their daughters nor do they accept Lohainis as wives. The Lohars inter-marry among themselves. If a Kanait inter-marries with a Lohar he is ex-communicated. The most important village inhabited by the Lohars is Lohardi.

The *bahar ke* group of the Lohars consist of untouchable iron-smiths. They marry with the folk of their own group.

Till the settlement operations Lohars were often employed in *pala begar* to cut trees for charcoal.

*Tarkhans*.—The *bhit ke* carpenters are called Tarkhans, whereas the *bahar ke* ones are termed Thanwin. Like the Lohars the *bhit ke* Tarkhans were Kanaits once. The Tarkhans and Thanwins usually gave *pala begar* in the P. W. D. and were paid *baro* only. Each group marries within its own group.

*Nais*.—The Hindu barbers are called Nais. They are often employed for the performance of birth and marriage rites.

*Dumna Nais*.—The *bahar ke* barbers are called Dumnas. They are barbers for the low castes.

*Acharaj and Pandas*.—They are Brahmans by caste, but no Hindu will eat or drink with them on the ground that they accept the *dan* which ordinary Brahmans will not. The Pandas accept Sanichar, Rahu, Ketu and *grahan* *dans* whereas the Acharaj accept *dan* on death.

**Musalmans.**—There are few Musalmans in the State. Their chief sub-castes are Arain, Pariai or drummers, Mirasi, Dhadi, Faqir and Rajputs. The Pathans have immigrated from the plains.

**Caste restrictions.**—In Suket, as in Mandi, distinction of caste among the superior tribes is observed in the eating of boiled rice (*bhat*) and pulses (*dal*). Thus the higher grades of Brahmins will not eat *bhat* cooked by the *Halbah* Brahmins or by any other caste. There is, however, no restriction for *pakki roti*. The touchables do not take any food touched by the untouchables or Musalmans.

**Food and drink.**—No Hindu will take *bhat* cooked by women, but a Bohra or a Kanait will have no objection to it if the *bhat* is cooked by a Brahmani. They all eat *jhatka*, but not *halal*, most of them abstain from the use of onions, turnips and *shalgam*, but the vegetarians even abstain from *masur ki dal*. The widows do not eat meat amongst the higher classes of Hindus. All the higher classes of Hindus undress themselves and put on a *dhoti* when they take *bhat*, which they usually do in the *chauka*. Usually *bhat* is taken in the morning and *roti* in the evening. The eating of both rice and *roti* in one meal is considered a bad omen and this is done only for ten days from the date of the death of a relative. This period is known as *Kaht*. The people are fond of *jhol* which is prepared by boiling *chhah* or butter-milk with *ghee* and spices.

The agricultural classes usually take four meals in a day. The *nuhari*, which consists of *makki ki roti* and *seg, dal* or salt, is taken early in the morning before going to the fields. The *beali* or full meal is taken at mid-day and consists of *bhat* or *roti* and *dal* and *chhah*. They usually take this meal in the fields if they are working there. The third meal is called the *do pahri* and is taken in the afternoon. It consists of *basi roti*. The second *beali* or dinner consists of *roti* or rice.

Goats are slaughtered at ceremonies and festivals.

All the lower classes and the Kanaits of the Bahl *Ilaqas* are addicted to liquor. The hillmen of the Karsog *tehsil* are more temperate.

**Dress.**—In the Bahl and Dehar *Ilaqas* the women wear a *kurti* reaching to the knees, also *suthan* and *dopatta*. Widows wear white *dopattas* only. They put *surma* or antimony in their eyes. A *bindi* or thin piece of gold or silver is also affixed on the forehead at festivals and other gatherings. *Ghagras* are not worn in Suket, but on ceremonial occasions the women of the higher caste wear *pashwaz* or *tiluk*. Amongst the ornaments worn are *kangnu*, *churi*, *balu*, *chak*, *dandi*, *mula*, *pazeb* and *balak*. They are usually made of either gold or silver. The use of the *balu* is compulsory for married women while it is absolutely forbidden for widows. Men wear a *chaubagla* which is a sort of *achkan* and shirt combined and *partni* with either turban or cap.

In the Karsog *tehsil* the women wear a *dhath* as a head dress. This is a black piece of cloth for covering the head. Some of them wear caps as well. They also wear *jhaggi*, or a long gown with a *gachi* or

*kamarband*. The *pattu* or shawl serves as a *gachi*. The people of the Karsog *tehsil* wear woollen clothes.

### Section E.—Domestic and Religious customs and beliefs.

*Birth ceremonies*.—When the child is born, it is weighed against corn and the corn goes to the midwife, who also gets the mother's clothes, a *chadar* and an *inam* (reward) varying from one rupee to four rupees. It is much less when the child is a girl. But if the child is a son or more especially, the first son (*jetha larka*), the midwife gets more *inam*.

On the 6th day after the birth the *Chhati ka din* ceremonies take place. The parents of the mother send *ghee*, *sunth* and other things for the mother and the *Purohit* of the baby's father goes to the mother's parents and congratulates them in person. They give him some cash, grain and a sheep, if their means allow. The *panjgarb* ceremony is also performed on this day. *Mantars* are read over milk mixed with water of the Ganges and other things and the mixture is sprinkled in the house, probably to drive away evil spirits.

The *gantaryala* ceremony is performed eleven days after birth in the case of Brahmans, 13 days in the case of Rajputs and Kanaits and 16 days in the case of the Bohras. Until this ceremony is performed the mother is considered untouchable and she is not allowed to touch any utensils in which the other members of the family take their meals, nor is she allowed to touch any eatables. The father of the baby is also forbidden to see the baby's face till the *gantaryala* ceremony is over lest some evil should befall him, but if the Pandits declare so he has to postpone seeing the baby for a very long time, sometimes as long as five or six years. In this case the mother and the baby are sent to the mother's parents to avoid all chances of the father seeing his son.

The whole house is thoroughly cleaned and plastered on this day. *Ginpatti* and the family god are worshipped and the sacred fire is lit to purify the atmosphere. *Puja* is done on this day and the father, mother and the baby sit on a *chauka* to listen to the hymns. The baby's name is declared by the astrologers after his *rash*.

The parents of the baby invite their relatives on this day of rejoicing. The *kamins* and others offer *darubh* and are given some alms. The mother's parents send clothes for the mother and clothes and some ornaments for the baby. The sisters of the father are given *chadar* and other clothes in *badhai*. Those who can afford it also give them cash, ornaments, a cow or a cow buffalo.

On this day the *bhiyai* of the male child is made. The near female relatives bring water from the *baoli* or *nalu* and a few drops of water from each pot are mixed with cow-dung of which the *bhiyai* is made. A *sapari* is also put in the *bhiyai*. The *bhiyai* is kept throughout life and is worshipped on every birthday. It is thrown away in to the river or the *khad* when the man dies.

If a woman constantly loses her children, *puja* is done on *atwain* or the eighth month of pregnancy. A *chela* is invited. He holds the branch of a tree in his hand and tries to drive away the evil spirit. A goat is also sacrificed near some *baoli* or *nalu* and a feast is held to which a selected few are invited. The *chela* is paid a few annas, but if the child survives he is paid more. In this case the male child is given some female name as *Jindi*, *Chuhri*, etc., or some menial name as *Dumnu*, *Chamaru*, etc.

In the Karsog hills the name sometimes indicates the month of birth as *Maghu*, *Phagnu*, *Pohu*, etc.

The child is born in the lowest story of the house.

There is no ceremony connected with the cutting of the teeth. The ceremony of taking the child outside the house for the first time is performed on a lucky day according to the *mahurat*.

The child is given grain to eat for the first time six months after birth and the ceremony is known as *Lugru*. Sacred fire is burnt and the *puja* is performed. The Brahmins and others are entertained at a feast and some light diet such as *khichri* is touched with the mouth of the child.

*The hair-cutting ceremony*.—The hair-cutting ceremony of a boy takes place in the odd years of his age. This is known as the *Jarolan* ceremony and is performed with much pomp and show, in some cases, with as much show as in marriages. This is a formal ceremony. The day on which the hair is first cut is called *Chordin* and the ceremony is rather informal. The boy is taken away from the house into some jungle and his hair is cut with scissors, leaving three *chotis* on his head. This hair is carefully preserved till the *Jarolan* ceremony when it is presented at the feet of the family god together with the hair cut on that day. A razor is not used till the *Jarolan* ceremony is over.

A day is fixed for the *Jarolan* according to the *Shashtras* and invitations are sent to all concerned. A big feast is also held. The *barlan* received in *Jarolan* is half of that received in marriage ceremonies.

The head is clean shaved with the razor and two of the three *chotis* are also cut on that day.

*The sacred thread*.—Only the higher castes wear the sacred thread or the *janeo*. The Kanaits do not wear it. A *janeo* is made of two or three *agars*. Each *agar* is composed of three *laris* and each *lari* consists of three threads. A *janeo* is made of cotton and has two knots. The *janco* is assumed on the *Jarolan* day. The boy goes to his would-be *guru* and the *guru* orders him to go to Kashi and learn Sanskrit *Vidya* before he gives a *janeo* to him. He returns and goes to a second Pandit who waits for him in the same house as the Pandit of Kashi. This Pandit utters one or two letters of Sanskrit and the boy returns to the first Pandit and informs him that he has learnt the *vidya*. *Puja* is then offered to Ganesh and a *janeo* is placed round the boy's neck. The boy then begs for alms and all the women assembled offer him *til*, *chawal* and *akhrot*.

Wearers of the sacred thread are bound to observe the following rules :—

1. To get up early in the morning, answer the call of nature, wash the hands with mud, and clean the teeth.
2. To bathe and say prayers every day.

When the *janeo* is broken, its wearer is not expected to eat anything before he bathes and wears a new *janeo*. The old *janeo* is usually tied to a *pipal* tree or to some wooden pillar.

*Marriage ceremonies.*—Early marriage is not very uncommon amongst the higher castes. Where this is practised the betrothal is arranged while the girl is still a child and the marriage takes place at the age of about 8 years, but the couple do not cohabit until the wife attains puberty. The figures in the last Census Report show that in 1921 four girls below four years of age were married while another of the same age was a widow. Amongst the higher castes the well-to-do people do not accept any money for their daughters. The tendency of the superior clans of Rajputs is to find boys of higher social status as husbands for their daughters. This entails very great difficulty and sometimes results in leaving the daughters unmarried until a comparatively late age. From a review of the Census Report of 1921 we find that as many as 229 Hindu females above 20 years of age were unmarried. The number of unmarried Hindu females of above 30 years of age is 94 and that of above 40 years of age is 44. It is interesting to note that amongst the Mohammedans and Sikhs no females of above 14 years of age were unmarried.

There are four main forms of betrothal (*karmai* or *kahni*) :—

1. *Dharm pun*, by which the parents give their daughter without accepting anything for her. This is most common amongst the Rajputs and other higher castes.
2. *Bata Sata* or exchange, by which marriages in exchange are arranged or by which a series of marriages are arranged. The simplest form of *Bata Sata* is that in which A gives his daughter to B's son and in exchange accepts B's daughter for his son. But sometimes it so happens that A gives his daughter to B's son, B gives his daughter to C's son, C gives his niece to D's son who again gives his daughter to A's son or promises to do so. This sometimes leads to most interesting disputes.
3. *Gharjawantri* or *Kamsi*.—According to this form the bridegroom serves in the house of the bride for a period mutually agreed upon after the expiry of which he is married to the girl.
4. *Barina* or purchase. In this form the father of the girl accepts value for his daughter. Up to the reign of Raja Ugar Sen the usual value in such cases was a sum of forty rupees in cash, one *khar* of grain and a couple of oxen, or if one had no oxen another twenty rupees in cash. With the rise in prices the

sale value of the girls also increased. But now in order to stop this practice the Durbar have enacted that no unmarried girls shall be sold for over Rs. 200 and no widow shall be sold for over Rs. 250 and that anybody who sells a girl will have to pay a penalty of a fourth of the sale value of the girl to the Durbar.

The girl's father seldom asks for betrothal. On the other hand the boy's father or guardian makes a request to the parents of the girl for this purpose and sometimes takes influential persons with him to recommend his case. This is known as *Rawari*. When the girl's father agrees to do it the father of the boy takes some ornaments (*Rupna*) for the girl to her parents' house and the girl's father makes a public declaration in the presence of his *baradari* to this effect. *Gur* is also distributed by the boy's parents.

An auspicious day is fixed by the Pandits according to the Shashtras. This is called *biyahjorana*. The *Lagrotri* is then written. In it the time and date of every minor ceremony is entered and a copy of it is sent to the girl's father for information. One or two persons who are relatives of the boy take their *Nai* and *Purohit* with them to the girl's parents to deliver the *Lagrotri* personally to them. They take some sweets, *gur*, cash and ornaments with them for the girl. The cash and ornaments are returned by the girl's parents.

The *Jagra* takes place three or four days before the marriage. All keep awake during the night. Songs are sung and the eldest lady of the house observes a fast. The fast is broken at night after the *puja* is over when the lady who had observed the fast dips her hand in *kungu* water and reproduces an impression of her hand on some red or yellow cloth. This is known as *kulja jo thapa denu*.

On the day following the *Jagra* the *tel* ceremony takes place. *Butna* is rubbed on the body of the bride as well as the bridegroom in their respective houses. *Mahndi* is also applied to the girl's hands and feet. All the relatives apply *tel* or oil with *darubh* to the bride and bridegroom. They then take their bath. The *Sehra* is donned by the bridegroom after all the members of the *baradari* have touched it. If the day of marriage is not auspicious for the boy to leave his house, he leaves on this day for some other house in the near vicinity. This is termed *luwah*. Before he leaves his house the women worship him with *arti*.

At the time and on the day fixed for this purpose the marriage party, with the bridegroom in the *palki*, leave for the bride's house. When they arrive their *Purohit* takes *butna* to the bride's house for her, and the bride's *Purohit* brings *tika* for the bridegroom. The *tika* consists of some cloth and cash. It is kept by the bridegroom and the *Purohit* is paid double the amount of cash he brought with the *tika*.

At the time fixed for the ceremonies the bridegroom goes to his father-in-law's house first. After this he is taken to the *bedi* made of *simbal* or *kela* and it is here where the marriage rites take place. The *luroh* is

of both the parties recite *mantars* and the *phera* ceremony takes place. The bridegroom sees the face of his wife and the ceremony is known as *Munh Ugrana*. The *orna d's layga* which contains ornaments and other things is presented by the boy's father but is refused by the other side.

The bridegroom and the parents of the girl observe a fast on the marriage day. After the marriage ceremonies are over, the bridegroom breaks his fast and is given *khir* (rice cooked in milk) to eat.

The next morning after taking their breakfast the marriage party leaves with the bride. The bride and the bridegroom leave in *palkis*, the bride's *palki* taking the lead.

When they reach the bridegroom's house, *arti* is performed at the entrance door, the couple are taken inside the house with a *dori* (red thread) round the bride's neck. Ganpatti is worshipped and the couple move round *malti* flowers several times. An interesting game known as *Dudh Mundri* is then played by the husband and wife. A pot containing water mixed with milk is placed before them and some woman throws a ring into the pot from above and both of them try to find it. Whosoever finds it first wins the game.

The *bari dhām*, or grand feast, takes place on the following day to which the *baradari* are invited and the *neonda* is collected. The bride leaves for her father's house the same day.

On the second or fourth day after *bāri dhām* the *Sutrat* ceremony takes place when the husband goes to his father-in-law's house and brings his wife either in a *palki* or on foot.

*Widow re-marriage*.—Amongst the higher castes widows do not marry and chastity is, in theory at least, a condition to the enjoyment of a life-interest in the estate of the deceased husband. Widow re-marriage is very common among Kanaits and other lower castes. Thus if a man dies, his wife is kept as a wife by one of his brothers or relatives. This is known as *Dharewa Karewa*. If a man brings the widow of another man who is not related to him and keeps her as a wife in his house, it is called *Jhanjriara*. If such widow gives birth to a child, she is entitled to wear the nose-ring.

*Polyandry*.—Polyandry is very uncommon in the State and exists only in the upper hills of Chawasi and its suburbs. Sometimes it so happens that four or five brothers marry one wife and each of them treats her as such. If she gives birth to a child, the brothers are known as *bira bap, manjhla bap, chhota bap*, etc., to the child. The hill woman is very independent and sociable and dislikes any rival, in the form of co-wife or even a sister-in-law and wants to distribute her favours equally. If the brothers want to live separately the children are divided amongst them, and a price is fixed even for the wife and whosoever amongst her husbands wishes to keep her has to pay their share in cash to the other brothers.

*Polygamy*.—Polygamy is prevalent in the State to some extent. It is rather common amongst the Rajputs. Some of them keep two or

three wives, but the higher Rajputs also keep one or two Kanait girls as *Khawases*.

*Relations between the sexes*.—In the hills chastity is not considered a duty at all. The marital tie is loose and can be broken at any time with ease by either party. A man rarely parts with his wife unless he is assured of getting good value for her. Some women are known to have had as many as six or seven husbands. The hill woman, into whichever house she goes, will try to attain a position of supremacy.

*Death ceremonies*.—When a person is in *extremis* he is made to give away in charity a cow, grain, clothes, cash, utensils, *khat ras*, etc., and some Ganges water, gold, *mungu*, etc., and *panjratnā* are placed in his mouth before he dies. Great care is taken that he does not die while lying on a *charpai*, or in the upper story. A few hours before death the ground is purified with *chauka*; some woollen *pattu*, *til* and *durubh* are spread on it and the dying man is laid on the *pattu* with his head towards the north. The *diva mansana* ceremony also takes place before death and the *diva* (lamp) is kept burning day and night for ten days.

The corpse is bathed and a *chola*, *taragi* and *top* are put on it. It is cremated as soon as possible if it be that of an adult; if that of a child below 28 months of age, it is buried.

After the corpse is bathed it is placed on a bier (*ram-sirhi* or *bamān-takhta*); and is covered with a *Doshala* or *chadar*, and the first *pind* is placed on the deceased person's breast. The bier is then lifted on to the shoulders of four near kinsmen of the deceased, each wearing only a *dhoti*. The body is carried feet foremost. A second *pind* is offered as soon as it reaches midway between the house and the *shamshan ghāt*, the third being offered at the *shamshan ghāt*.

When an old man dies, pice, *daru*, *akhrot*, grain, etc., are thrown over the bier and the poor people pick them up. This is known as *Phasak*.

The purest wood for the funeral pyre is *sandal* wood which is, however, rarely used owing to its cost, *jand* being used instead; but a piece of white *sandal* wood is, if possible, placed on the pyre. Sometimes the wood is carried by the mourners themselves. A pyre should be so constructed as to lie due north and south, in a rectangular pit some two feet deep. When the pyre has been completed a shawl is removed and offered to the Raol and a *chadar* is sent to *Mahadeo's* temple.

The shroud is torn near the mouth and *panjratni* and *ghēe* are inserted into it and a near kinsman throws burning grass on the pyre towards the head. This is subsequently done on all sides, and the pyre is lighted.

The party then take their bath and wash their clothes before returning to the house.

On the third day the kinsmen of the deceased and the Acharaj go to the *shamshan ghāt*, wash the ashes with water and pick up all the unburnt bones. The bigger bones are called *Chhai* and are thrown into a river. The smaller ones are called *astu*. They are again washed

with Ganges water and are put in a silk bag and thrown into the Ganges at Hardwar before *dasand* (the 10th day).

*Pinds* are daily offered till the *dasand*; one *pind* on the first day, two on the second and so on. On the 10th day, called *dasand*, ten *pinds* are offered and all the kinsmen wash their clothes and hear a *katha*.

The *kirya* ceremony takes place on the 13th day after death. Till this ceremony is performed the kinsmen of the deceased take only one meal a day, and are forbidden the use of *haldi* and *hing*.

On the *kirya* day a full suit of clothes, a cot, and utensils are given to the Acharaj. This is known as *dhini*; 360 *pinds* are also offered on this day all at once for the whole year. The near relatives of the deceased also bring some *chabina* and give it to the members of the bereaved family; after this they begin to take two meals a day.

The *hing* ceremony takes place on the 17th or 19th or 21st day after death.

The Acharaj is given 5 to 10 seers *kham* of rice every month for one year. This is termed *Mahki*.

On the 1st, 2nd and 3rd death anniversaries *dhins* are given to the Acharaj. These anniversaries are called *pahli barski*, *duji barski*, *tiji barski*.

The fourth anniversary is known as *Chaubarkha*. *Dhin* is given to the Acharaj, full suits of clothes are given to a *Purohit* and his wife and a feast is held.

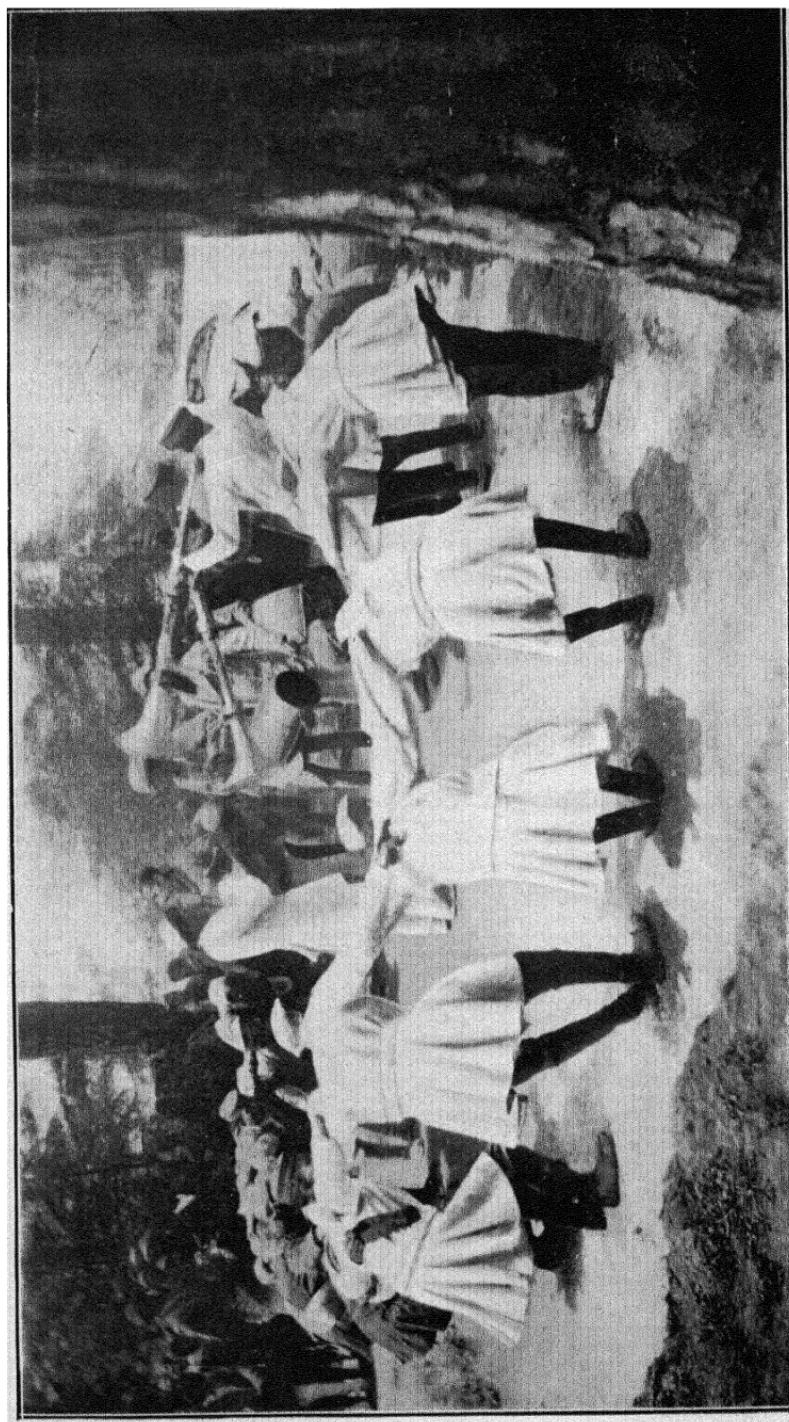
After the *chaubarkha*, *shārahads* are performed annually. They are of two kinds:—*Chhamachhra* or falling on a *tith* and *Kanakat* which fall during the *sharahad* days.

Every month has five days known as *Panjak*. It is believed that if any one dies on any of those days, five other persons from the same house will die within a short period. To avert this calamity if a man dies during the *panjak* days five images made of *barley* flour are burnt with him.

If a man falls from a tree and dies, or if a man dies before the pre-death ceremonies have been performed, the deceased is called a *pret*, and it is believed that he remains a *pret* until certain rites have been performed at Kurukshetra near Hardwar. If any one cannot afford to go to Hardwar and Kurukshetra, he makes a human image and lights a *diva* and before the lamp is extinguished all the ceremonies are performed. *Narain-bali* is also performed.

*Pret Pālu*.—There is a peculiar practice observed at the death of Hill Rajas. Whenever a Raja dies a low class Brahman is invited from outside the State and is fed once from the right hand of the deceased ruler. He remains in the State for one year, eats and drinks like the late Raja, sleeps on his bed and has *khidmatgars* to attend on him, and at the end of the year is escorted out of the State on horseback with all his property and not allowed to alight from his horse till the boundary is passed.





A HILL DANCE NATL.

Such a Brahman is called *pret pālu*, *pret* meaning the immature soul and *pālu* sustainer or feeder. Thus the Mandi State Gazetteer has the following :—

“ The priest is the envelope of the Raja’s soul which passes into his body through the spoonfuls of sweetened rice. The Raja, though dead, still lives in the human sustainer of his soul, and it is to the king and not to the priest that homage is paid. The Brahman’s wants and desires are those of the departed ruler and hence must be gratified at once. For, fear as much as piety accounted for the original institution, though nowadays veneration of the dead is the dominating motive. Nevertheless, the prohibition of the Brahman alighting from his horse is ascribed to the belief that, should he do so, the late Raja would continue to rule in spirit over that part of his territory within view. Similarly, the fear of a conflict of authority explains the removal outside the State of all clothes and ornaments worn by the *pret palu* and of all gifts acquired by him.”

“ The above interpretation of the banishment of the Raja’s deputy disposes of a theory advanced in the Golden Bough. A very brief account of the custom is there given and it is suggested that the Brahman may have been originally a sacrificial victim, slain vicariously for the Raja, and that, as was often the case in similar institutions, the extreme penalty was commuted into a sentence of exile. But although traces of kingly sacrifices are found in the Himalayas, the institution of the *pret palu* is not one of them. There is no evidence whatsoever to show that he was ever slain, and his death, in fact, would have defeated the very object of his appointment.”

In Suket this practice has been abandoned. The *pret pālu* is paid for the whole year on the day of his arrival and is turned out of the State on the same day after the funeral.

*Memorial Tablets*.—Memorial tablets are very uncommon in the Suket State and are confined to the members of the ruling family only. Whenever a member of the ruling family dies, his stone image called *barsela* is made and worshipped. It is then covered with a *chadar* and carried to a place at the foot of the Tarambri Hill. A sentry is placed on duty to guard the image for one week and a *pujari* bathes and offers *bhog* to the image every day during the same period.

*Amusements*.—The hill people are very merry and light-hearted. Almost all of them are fond of singing and dancing. The dance in the Karsog tehsil is called *Nati*. Several people, including women, form a circle and dance together. One of them acts as leader. The dancing is accompanied by singing, the song being sometimes amorous, but often a metrical setting of some old legend or tradition. The town people do not dance and regard the practice with disfavour. A performance of this dance was given in the *Badshahi Mela* on the occasion of the Imperial Coronation Durbar at Delhi and was highly appreciated by the public.

*Dreams*.—It is believed that if a person dreams in the early morning his dream will come true. If anyone joins a marriage party or sees a murder in a dream the dream is considered to be an evil omen. To avert the evil *dan* is given.

*Sickness*.—In sickness some people sacrifice goats in the hope that if a life is given the life of the sick will be saved. *Dan* is also done and resort is also had to *tantar mantar* or magic. A *Chela* is invited to play and drive away the evil spirit which is responsible for the sickness.

There is a peculiar custom in the Karsog Hills. When all attempts at curing the sick have failed, all his clothes are taken off and *sawah* is rubbed on his body, and his arms and legs are beaten with red hot iron tongs. As a result of this most men die, but they say that sometimes people have been cured by this treatment.

*Good and bad omens*.—Good and bad omens are very common in the hills. If a cow lies down while being milked, the animal must be sold or evil will befall the owner. A white spot on a horse's forehead is unlucky for the purchaser. If a woman is met with an empty pot on her head, or if somebody sneezes at the time of leaving, the omen is bad. It is a good omen if when leaving a Brahman is met with a *tilak* on his forehead or a woman carrying a potful of water.

*Unlucky months, days and numbers*.—*Chet*, *Bhadon* and *Poh* are called *barjat mahine* and people do not marry in these months. Men do not shave themselves or have their hair cut in the month in which they were born nor do they shave on Tuesdays. Women do not wash their heads on Saturdays or their husbands will fall sick. If a cow calves in *Bhadon*, or a buffalo in *Asoj* or on Wednesday, she must be sold, lest misfortune should befall the owner.

No work must be begun during the month of *Bhadra* and no wood work should be started during *panjak*.

It is considered most inauspicious to go to the east on Mondays or Saturdays, to the west on Sundays and Fridays, to the north on Wednesdays and Tuesdays and to the south on Thursdays.

The names of certain places, as *Jammu*, or of certain animals, as bear, ass, fox and pig, are regarded as very unlucky, and should not be mentioned in the morning.

The people like to hear the name of *Chet* first from the astrologers.

*Acts of merit*.—Acts of merit and charity performed either in honour of the dead or for the good of the living are, the building of a *chabutra* round a *pipal* or *bar* tree, planting of *nango* or fruit trees, digging of wells, constructing *serais* and temples and the construction of a masonry cistern round a water spring. In the latter case the donor is not allowed to drink water from that spring unless *puja* has been done and a *dham* (feast) is given. This ceremony is known as *Partisha*.

*Ghostly visitations*.—The people of the hills have very great faith in ghosts, witches and magic. Although they do all that the Pandits ask them to do to avert the return of departed shades, they have no assur-

ance that their object will be achieved. It is believed that ghosts will try to approach any man carrying meat. Bhajwanun in the Bahl *tehsil* is famous for ghosts. It is said that a Bhat from Purana Nagar was returning from Mandi one day. On passing Bhajwanun at midnight he saw the Raja holding a Durbar there in the presence of his officials and courtiers. The Raja sent one of his orderlies to the Bhat and invited him into the Durbar. The Bhat went there and sang some *Lha-jans* at the wish of the Raja. The Raja was pleased and gave an order that the Bhat should be fed in the royal kitchen. The Bhat was not feeling hungry and so he was allowed to carry the food to his house. He left the place with the permission of the Raja, came to his house and slept there, leaving the food carefully in another room. When he got up next morning he found that the *patal* in which he had brought the food contained nothing but stones and sand. This led the people to believe that he had attended a Durbar of ghosts the previous night.

Another equally interesting story is told of a Brahman of Charag who, when returning to his house at night with a young boy, found a goat following him. A few minutes after the goat was transformed into a buffalo, but when he reached *Shamshan Glā'* he heard cries as if several people were fighting with one another. On looking behind him the Brahman saw that the goat and buffalo had disappeared. It was now that he thought of the ghosts and called for help. When the people from his village came for help they were terrified to find an elephant-like man with long teeth standing before them. They fled, but two women took courage and went to the Brahman with *jagnis* in their hands and relieved him.

Sometimes people get so frightened by seeing ghosts that they fall sick and are cured by the aid of the *chelas*.

*Witches and Witchcraft*.—Suket and Mandi have always been famous for their witches and the people are firm believers in them and their art. It is said that *charels* have their heels towards the front and their toes towards the back. For the detection of *dains* several methods were employed in the old days. The most common of them was that a woman suspected of witchcraft was tied in a blanket and thrown into a pond. If she floated she was a *dain* and was killed. If she sank, she was believed to be innocent. So in each case she gave no further trouble.

Several stories are told about *charels*. One of the writer's assistants told him that his grandfather, an old Brahman of Purana Nagar, was followed by a *charel* when he returned from *Nain ki baori* early in the morning after having taken his bath and said his prayers. The woman requested the Brahman to take her with him, but the Brahman would not agree. But on her insisting he looked carefully at her and found that she possessed a *charel's* feet. The Pandit read the following *shalok* and the *charel* disappeared :—

*Sule Naprhine Devi Pahi Kharje Nachamiyake Ghanta Swaner  
Naprihi Chapa Jane Swane Nacha Prachirjam Raksh Prati Chanchu  
Chandike Raksh Dakshne, etc., etc.*

Before the *charel* disappeared she told the Brahman that she had left him only because he was a learned man.

A member of His Highness' body-guard told the writer that once when crossing the Kandean Nal at night he saw a woman dressed in black clothes. She called him and when he refused to listen she cursed him. As a result of this he got a very severe pain in his back and was confined to bed for several days.

A *charel* is said to have long hair. She does not trouble women.

The *dains* are said to play all sorts of mischief. Sometimes they are said to stop buffaloes and cows from giving any milk.

*Magic*.—The fear of magic is deep-rooted in the minds of the people of Suket as in those of other hill tracts. The four main kinds of magic are given below :—

1. *Maran*.—The person on whom this magic is played dies.
2. *Mohan*.—Through this sort of magic a man can entice a woman or *vice versa*.
3. *Uchatan*.—This is intended for putting enmity between two persons or separating two friends.
4. *Asthamban*.—Changing the condition or conduct or causing sickness.

Magic is locally known as *tantar mantar* and the charm is usually written on *pipal* leaves, *thikri* or brick-bats, *bhurjpattar* *thals* or on paper or is read over some grain such as *sarson*. In the case of grain it is thrown on the person for whom the magic is intended, but in the case of written *tantar mantars*, the charm is usually hidden in some place close to the residence of the person for whom it is intended or put in some water or food which is given to that person.

Usually the day, *tith*, *nakshattar* and *yog* are written on the charm and it is said that the *tantar mantar* has its effect only at the time mentioned. If it is put in a horse's urine the person for whom it is intended will become insane and remain in that state till it is removed. It is said that an astrologer without consulting his books informed a Raja that the sun would be eclipsed on a certain day. When he consulted his books he found that he had given wrong information to the Raja, but lest he should be degraded he eclipsed the sun on that very day by virtue of his magical powers. The Raja granted a *sasan* in reward.

There are some *tantars* which are said to have good and wholesome effects. Thus if a son weeps often, or does not get good sleep, if there is fear of something or to avoid sickness a charm should be got from a Pandit or *Fakir* and there will be no further trouble.

Sometimes *chelas* and other people are invited to cure certain diseases. They read some *mantars* and with the aid of a *chamta* cure the patient. This is frequently done when women suffer from hysteria.

*Religion*.—The mass of the people are Hindus but beyond wearing the *choti* and carrying out the Hindu ceremonials on the occasions of

births, marriages and deaths, they know little of the orthodox Hinduism of the plains.

*Objects of worship.*—The following are some of the more important objects of worship in the Suket State :—

*Shiv.*—Shiva worship is universal in the hills and the following note by Sir Edward Maclagan is interesting as bearing upon the character and signification of that worship :—

“ The wonderful mingling of attributes in the great deity, Shiv, the strange coalescence of death and mystery, and lust and life, is forcibly described in one of the most powerful of Sir Alfred Lyall’s poems. The god is reverenced under each of his many characters and many attributes. To some he is the great primeval cause, the origin of creation, the “ *Sada Shiv*,” the god that ever was and ever will be. His worshippers, following the Musalman terminology, sometimes term him *Baba Adam*. To others he appears as the pattern ascetic ; powerful by his austerities and terrible in his curses : he feeds on flesh and drinks strong drinks ; he lives on *bhang* ; he takes one and a quarter maunds of *bhang* every day. To a great part of his worshippers he appears less as a god than as a strenuous devotee, all powerful with the gods. To another part he is an unseen influence, personified in the *ling* or conical stone which, in its origin, represents the regenerative power of nature, but which to nine-tenths of its present adorers has probably no meaning whatever beyond the fact that it is a representation of Shiv. In the plains the *ling* forms the central object of worship within the dark narrow cell which constitutes the ordinary *Shivala* or Shiv temple : and it is only in the hills that it is commonly to be seen outside or by itself ” . . . . . ”

All castes are worshippers of Shiv ; but he is not a popular favourite in the same way as Vishnu or Krishna. The worship of Shiv is mainly a Brahman worship, and it is undoubtedly most prevalent where the Brahmins have most power—a fact which conflicts somewhat with the theory sometimes put forward that Shivism is a remnant of the aboriginal religion of the country.

*Vishnu and other deities.*—The worship of Shiv and Vishnu represents the two distinct forms of belief and worship. Omitting Ram Chandra and Krishna whose cult is closely connected with that of Vishnu, the most popular of the minor deities are Ganesh, Hanuman and Bhairon.

Ganesh is the well-known elephant deity, the “ obviator of difficulties and impediments,” and as such is invoked at the commencement of a journey or of work of any kind. He is worshipped, first of all the gods in holy rites ; women are particularly devoted to his worship ; and his followers fast in his name on the 19th of each month, more especially in Magh. He is also known as the “ *Sangat deota*. ”

The worship of Hanuman or Mahabir, the monkey-god, is closely connected with that of Ram, in whose aid Hanuman fought against the demons of Lanka. He is represented as a red coloured monkey with a

long tail and is worshipped by all castes. He is supposed, however, to be the particular patron of the wandering acrobats of the Hissar District. A small shrine of Hanuman is often erected near the site of a new well which is under construction, in order to prevent accidents during the process, and also to ensure that the water shall turn out sweet. He is respected for his generosity and chivalry. His followers fast on a Tuesday and on that day distribute sweetmeats.

*The cult of Devi.*—Closely connected with the worship of Shiv, and far more widely spread is that of his consort, Devi. The goddess goes by many names,—Durga, Kali, Gauri, Asuri, Parbati, Kalki, Mahesri Bhiwani, Asht-bhoji and numerous others. According to the Hindu Shastras there are nine crores of Durgas, each with her separate name. The humbler divinities, Sitala, the goddess of small-pox, Masani and other goddesses of disease, are but manifestations of the same goddess. She is called Mahadevi, the great goddess, Maharani, the great queen, and Devi *Mai* or Devi *Mata*, the goddess-mother. She is known from the places of her temples as Jaidevi, Sitala Devi. Devi is a popular object of veneration all over the State.

The days most holy to the Devi are the first nine days of the waxing moon in the month of Chet and Asoj, locally called *Nauratre*. Some people fast in the name of the Devi on the eighth lunar day (*ashtami*) of every month, and perform special ceremonies on that day. Sometimes they light lamps (*jal*) of flour, and when a Brahman has read the Devi-*path*, will prostrate themselves before the lamps. Sometimes it is customary to distribute rice and sweetmeats on this day to unmarried girls, and goldsmiths will often close their shops in honour of the day. The greatest *ashtamis* of all are, however, those in the months above mentioned ; and of the two great yearly festivals that of Asoj is the greatest, following, as it does, immediately after the completion of the annual *sharādh* or commemoration of the dead.

Devi is personified in a girl under ten years of age and offerings are made to her as if to the goddess on these occasions.

The ruling family of Suket has been long under the protection of Devi. Raja Madan Sen removed his capital from Pāngna on her warning him in a dream that it was her ancient *āsthan*, and by her Garur Sen was admonished against the disloyal, though apparently hereditary, Turohits who were ex-communicated by his successor and were not re-instated for some time.

*Nag or the Serpent god.*—*Nag* is also worshipped in the Suket State. There is a *Nag Deota* at Kandi *Kothi*. The legend is that a Brahman of Bharana village went to Charag and asked women who were husking rice to give him some for his idol, the *Nag*, as *bhog* (food). The women scornfully declined to give him any, so the image stuck to the *ukhat* and warned by this miracle they gave it some rice. At this time a *bhut* which dwelt in a large stone used to devour human beings and cattle, so the people called on the *Nag* for help, and he in the guise of lightning

broke the stone in pieces and killed the *bhut*. The people built the *Nag* a temple which had 11 rooms.

**Tree worship.**—The *tulsi* is worshipped by women by placing a lamp made of flour at its root and saying : *Tulsi diva balia, mainun mardi nun sambhalia* : “ I have lit a lamp for *Tulsi* and she will take care of me when I die.”

The *pipal* is worshipped in the same way with the rhyme :—

*Patte patte Govind baitha, tahni tahni deota; Mundh te Sri Krishan baitha, dhan Brahma Deota.*

“ Govind sits on every leaf and a god on every branch. And on the trunk holy Krishna : glory to Brahma deota.”

**Village gods.**—The religion of the people of Suket chiefly consists in the worship of the village gods. One or more of these gods is to be found in every village. Each has its own temple of wood or stone, its own *pujaris* (priests), its own retinue and its own annual fair. Nearly all have a small plot of land of which the income is a *muafi* to the *deota*. Each temple is managed by a *kārdār* appointed by the Durbar who also exercises a general supervision over the income and expenditure. The more important of these gods are the Mahun Nag in Mahun *Garkh*, Momel Mahadev in Kajaun *Garkh*, Kao Devi in Kajaun, Damuni Nag in Rām Gārh, Badu in Batwara, Beolu Nag in Chawasi, etc.

Mahun Nag is a curer of snake bites. Whosoever is bitten by a snake, places a stone and worships it as if he was worshipping the Mahun Nag. At night he sleeps on the ground purified with *chauka*. It is believed that the snake bite will then have no effect on him.

Momel Mahadev or *Shiv ji* is the most popular god. If the people want rain, they go to the temple of this god, sacrifice a goat and make a *chela* play. They all worship before the god, who is said to be thus pleased and gives them one or two showers of rain.

The other gods are said to cure human and animal diseases. The people offer various things to them and sacrifice goats in their name.

**The symbol of the gods.**—The symbol of the gods is thus described in the Mandi State Gazetteer :—

“ The temple image almost invariably consists of a *pind* or *linga* of stone and this probably represents the primitive idol. But now-a-days the most important outward and visible symbol of the god is his *rath*, a term which may be translated as ark, palanquin or litter. It consists of two parts, the idol proper and the stretcher on which it is carried. The latter is a high-backed chair without legs attached to two long poles projecting for several feet at each end, and made of very flexible wood, usually silver birch. The idol proper is composed of a metal plate on which facial masks of gold, silver or brass are arranged in rows. Most of these are life-sized and generally represent the god himself, but occasionally a near relation is assigned a mask and sometimes there is a smaller image of Ganesh. On festive occasions when the god appears in his

litter, the shield is placed in the stretcher and the whole is decorated with clothes, jewellery and flowers. Usually there is a canopy of long strips of cloth or of yak tail over the shield. .... The idol is borne on the shoulders of high class worshippers, but with this restriction the bearers may be any male members of the congregation. Sometimes they wear gloves without fingers, and the attendant who has to preserve the equilibrium of the idol when the spirit of the god tosses it from side to side, generally wears them. Each god has his own band of musicians. The drummers and cymbal players are usually, but not always, of low caste, while the trumpeters are always Kanets or agricultural Brahmans.

" The sign of possession by the spirit of the god is the oscillation of the *rath*. The bearers are under his influence, and their slightest movement is conveyed to the ark which dances up and down, sways from side to side, and rushes forward in sudden bounds when his inspired servants feel the spirit strong upon them. Some of the worshippers are likewise seized with the divine afflatus, and tremble with possession or leap and shout before the idol according to the inspiration of the god. When more than one deity is present, the interchange of greetings is always observed, and on such occasions the spirit is specially violent, the gods bowing towards each other in an ecstasy of delight. At the village festivals and often at other times, the god and his worshippers join together in a dance. The idol and the musicians dance in the centre, while the congregation led by the diviner or an office bearer circle round them. Some of the dancers are oblivious to their surroundings, but all are not under the special favour of the god and if, as sometimes happens, the contagion of possession spreads too rapidly there are murmurs that the divine favour is becoming cheap. But there appears to be little conscious stimulation, nor is there any occasion to practise it, for the hillman readily works himself into a pitch of religious excitement, when he is temporarily beside himself.

*Festivals*.—The festivals of the people of the hills are very numerous.

The following are the more important of these festivals :—

1. *Sambatsar*.—This festival falls on the New Year's day on the first *Nauratra* in Chet. Durga is worshipped by the Hindus. The people think it very auspicious to hear the *Patri* on that day from the Pandit. The Pandits foretell what good and evil they expect during the year.

Every year the Raja holds a Durbar for this purpose in the presence of all the officials of the State. The *Patri* is read by the Sri Parohat on that day.

2. *Ram Naumi*.—This festival is celebrated on the 9th day after the *Sambatsar*. The people worship unmarried girls. They wash their feet with their own hands and feed them. After this they give them a *chadar* and a few pice as *dakshna*.

3. *Bisakhi*.—A fair is held on the 1st of Bisakh every year. The people give sweets and water pots in charity to the Brahmans. During

the month of Bisakh the women take their bath at 4 A.M. every day. The *Udiapan* is done on the 1st day of the next month.

4. *Nirjla Ikadshi*.—This is a very sacred day among the Hindus. *Sherbats*, water pots and fans are given as alms on this day.

5. *Chaumase rebarat*.—The month of Har is very sacred to the women of Suket. They give something in charity on the first day of Har. The most common thing is an image of a goat made from flour. The women take their bath in the early morning throughout the month. During the month of Har they are forbidden to eat in metal utensils. They also avoid taking *dāl hūī dāl* and *sāg*.

6. *Shiv Chautri*.—This falls on the first of Sawan. The Pandits write a *shalok* on a piece of paper. Below the *shalok* is written the *chautri* as follows :—

7	12	1	14
2	13	8	11
16	3	10	5
9	6	15	4

From a perusal of the above *chautri* one can see that 16 numbers from 1 to 16 are written in 16 squares in such a way that if they are summed up in any way, vertically, horizontally or diagonally, their sum must be 34 (*chautri*). The *chautri* is pasted at the door of every house on the 1st day of Sawan. It is believed that the *chautri* drives away the evil spirits and that the year brings all good with it to the occupants of the house. The Pandits get some *dakshna* on this day.

7. *Rakhri*.—On the full moon in Sawan or sometimes in early Bhadon the *Rakhri* festival is celebrated. The Brahmins tie a silk thread round the wrists of Hindus who pay them cash or grain. The thread is locally called *kangni*. Almost all the Hindus eat *sewian* on this day.

8. *Baola Chauth*.—This falls on the fourth of Krishan Paksh after *Rakhri*. Hindu women worship the sacred cow on this day and feed her with barley. They themselves eat no other grain except barley.

9. *Sitla Sathmi*.—Three days after *Baola Chauth* the *Sitla Sathmi* is observed. On this day the goddess *Sitla* is worshipped.

10. *Janam Ashtami*.—The birth anniversary of Krishna which falls on the 8th day of Krishan Paksh in Bhadon is celebrated by every Hindu. A fast is observed during the day which is broken at midnight.

The Raja holds a Durbar at night. The story of the birth of Krishna is read over by the Pandit to all present. At midnight when Krishna was born a bugle is sounded and music is played. *Parshad* is distributed to all present. The *Durbaris* offer *nazar* to Krishna. The *nazar* is the share of the Pandit.

11. *Kush Patni*.—On the *Amārash* day in Bhadon the Brahmans distribute grass leaves (*darubh*) to the people, who worship it.

12. *Hartlika Barat*.—A *barat* or fast is observed on the 3rd day of *Shukal Paksh* in Bhadon. Shiv and Parbati are worshipped on this day and a *katha* is listened to.

13. *Patthar Chauth*.—A very peculiar festival is observed on the 4th day of *Shukal Paksh* in Bhadon. People do not look at the moon. If, perchance they happen to see the moon, they throw stones at other peoples houses. It is believed that if those so disturbed curse and abuse the throwers, the evil consequences of looking at the moon are avoided. Otherwise evil must befall.

14. *Anant Chaudas*.—This falls on the 14th day of *Shukal Paksh* in Bhadon. A ring (*anant*) made of cotton, silver or gold is worn on the arm on that day. *Anant* is worshipped and a *Katha* is listened to.

15. *Pittar Pakhash or Sharahads*.—They fall on the *Puran Mashi* day (full moon) and last for 16 days. To celebrate the death *tiths* of the forefathers, *pinds* are offered and Brahmans are fed in their name on the *tiths* at which a relative died.

16. *Nauratere*.—After the *Sharads* the *Nauratras* are celebrated for nine days. During these days girls and the goddess Durga are worshipped.

17. *Dussehra*.—The festival of *Dussehra* is not so important in Suket as it is in the plains or in Kulu.

18. *Katik Ashnan Ranbh*.—*Haryali* is worshipped throughout the month of Katik and women take their bath at about 4 A.M. every day.

19. *Karwa Chauth*.—The 4th day of *Krishan Paksh* in Katik is known as *Karwa Chauth*. The women give grain and sweets in charity to the Brahmans and also send sweets and other things to their relatives.

20. *Diwali*.—The *Diwali* is a very important festival. On this day the Hindus worship the goddess of wealth known as Lakshmi. Gambling is also permitted and is considered an obligation on every Hindu.

21. *Bhayya Duj*.—This festival falls on the third day after *Diwali*. Every sister offers some sweetmeats to her brother on this day.

22. *Hari Parbodhni*.—A fast is observed on the 11th day of *Shukal Paksh* in Katik by the women of Suket.

23. *Moni Amawash*.—It is considered a very religious act not to speak even a single word on the 11th day of *Shukal Paksh* in Magh.

24. *Lohri*.—This festival falls on the 1st Magh. Fire is worshipped on this day and *dan* and *khichri* are offered.

25. *Basant Panchmi*—This is also an important festival in the Suket State. The Raja holds a Durbar on this day.

26. *Holi*.—The *Holi* is celebrated with great display in the capital. It is locally known as *Phag*. A Durbar is held by the Raja. Instead of cash *kungu* is offered as *Nazar*. When the Durbar is declared open the Raja throws a *Kunkuna* full of coloured flour at one of the audience. The audience follows suit and after a few minutes' entertainment the Durbar is closed.

27. *Shivratri*.—Shivji is worshipped on this day and a fast is observed.

*Local Fairs*.—The most important of the local fairs are :—

1. *Lahol*.—This takes place on the 2nd of Bisakh near the Dak Bungalow on the Mall Road.

2. *Sitla Devi* fair is held at Dehar on the 9th of Jeth in honour of the goddess *Sitla*.

3. The *Dinak* fair is held on the first of Har at *Dinak* near Dograin.

4. The *Bantras* is a very important festival in the Suket State. The festival is held in front of the Raja's Palace and is attended even by the people of Mandi and Bilaspur States. Parties of dancers wearing fancy costumes open the proceedings every night. Those wearing the costumes of men are known as *Kahans* while those wearing female costumes are called *Chandraulis*. The Raja supplies clothes to the former while the *Ranis* give fancy and costly clothes and ornaments to the latter. Farces are also staged.

5. The *Naulari* fair is held in *Purana Nagar* on the 21st of *Magh*. It is more or less a commercial fair.

## CHAPTER II.—ECONOMICS.

### Section A.—Agriculture.

**General.**—The greater part of the area of the State is comprised of steep hills and narrow valleys. The fields are on steep slopes, sometimes irregularly placed, sometimes neatly levelled and built up into terraces. On the western border lies the fertile level plain of Bahl, plentifully irrigated by the Suketi stream; this is bounded by gently rising hills covered with terraced fields. Further eastwards is the hilly tract of the Karsog *tahsil* where the slopes are generally too steep to be terraced; but within this tract are two wide vales at Karsog and Pāngna containing some of the richest land in Suket. Along the bank of the Sutlej are patches of rich and level land bounding the beds of the feeder streams. The rainfall is plentiful and the soil is usually light, but much mixed with stones in the hill tracts. The three kinds of land recognised are :—

*Ropa*.—Level irrigated land.

*Bakhal*.—Unirrigated land sometimes terraced, more generally sloping.

*Banjar*.—Poor unirrigated land in the high hills only fit for grass and buckwheat.

**Manure.**—The supply of manure is abundant. The litter of the cattle shed is carefully preserved and cattle and flocks of sheep are also kept for some portion of the year near the fields. Besides this, owing to the abundance of grass, the straw of the principal crops is also left uncut and is either ploughed as it stands into the land as manure, or is burnt down to ashes, which also serves the same purpose. Naturally enough, the land near the *ābāli* receives more manure, but the surplus is carried in large baskets for considerable distances.

**Irrigation.**—There being no irrigation wells in the Suket State, all artificial irrigation is carried on by small water channels, known as *kuhls*, which are taken out from numerous streams and hill torrents which closely seam the entire tract. In the Bahl *tahsil*, quite a large number of such *kuhls*, such as Kansa, Karnodi, Bari, etc., belong to the State which charges a special tax, known as *sagai*, at the rate of Rs. 10 per *khar* of land actually irrigated by those *kuhls*. All repairs are carried out by the State which appoints a watchman designated as *Kuhliara* to look after the *kuhls*. In return for his services this watchman is exempted from the obligation of *begār*.

In the *kharif* these *kuhls* are very useful in supplying water for transplanted rice, but in *Rabi*, if the rains are timely and normal, artificial irrigation is not needed for autumn harvests.

**Rotation of crops.**—All *ropa* (irrigated) land is double cropped in almost the whole of the Bahl *tahsil*, including Dehar. In the Bahl circle

rice and wheat follow each other in continuous sequence. There is a general belief that, owing to this double cropping, land in this circle is somewhat decreasing in productivity. *Sailab* land is practically confined to the Bahl circle, where a considerable area is irrigated by the Suketi *khad* and its tributaries. The system of rotation varies according to the class of soil, but the common practice is to allow fallow after three harvests. A common sequence on good *baruni* land is rice, wheat, rice, fallow or wheat, fallow, barley, maize or *kodra* and so on. Sugarcane occupies the land for the whole year and is then succeeded by rice or maize.

With the exception of the *garhs* situated on higher elevation where the land is generally single cropped, the common rotation in the Karsog circle is maize or rice, wheat, fallow or wheat, maize, *kodra*, fallow. The irrigated area and *Bakhal I* are mostly double cropped in Karsog and *Bakhal II* generally gives 3 crops in 2 years.

*Cropping Statistics.*—Before the Settlement Operations no cropping statistics were kept in the State. A *jinswar* statement for the Bahl *tahsil* was prepared during the settlement operations for *Kharif* 1921 and *Rabi* 1922 and is given below, together with those of the Karsog *tahsil* prepared later :—

Crop.	Soil.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
Rice . . .	<i>Kulhi I</i> . .	862	32	218	59	1,043
	<i>Bakhal I</i> . .	847	131	377	26	252
Maize . . .	<i>Kulhi I</i> . .	115	2	29	6	28
	<i>Bakhal I</i> . .	1,333	288	737	854	4,670
Kodra . . .	<i>Kulhi I</i> . .	11	..	..	..	8
	<i>Bakhal I</i> . .	64	68	117	25	1,346
Mash . . .	<i>Kulhi I</i> . .	27	..	3	..	2
	<i>Bakhal I</i> . .	146	20	24	1	140
Kulth . . .	<i>Kulhi I</i> . .	8	..	2	..	1
	<i>Bakhal I</i> . .	80	12	38	12	198
Sugar-cane . . .	<i>Kulhi I</i> . .	100	1	3	..	3
	<i>Bakhal I</i> . .	271	5	40	3	14
Wheat . . .	<i>Kulhi I</i> . .	677	29	209	61	632
	<i>Bakhal I</i> . .	1,681	359	827	539	5,715
Barley . . .	<i>Kulhi I</i> . .	..	..	..	..	34
	<i>Bakhal I</i> . .	..	..	6	55	922

Crop.	Soil.	Bahl.	Jaidevi.	Bairkot.	Dehar	Karsog.
Gram .	<i>Kulhi I</i>	. .	5	..	..	3
	<i>Bakhal I</i>	. .	13	..	14	38
<i>Sarsan</i>	<i>Kulhi I</i>	. .	5	..	..	1
	<i>Bakhal I</i>	. .	23	20	12	22
Tobacco	<i>Kulhi I</i>	. .	15	1	6	3
	<i>Bakhal I</i>	. .	6	4	2	17
Opium	<i>Kulhi I</i>	. .	..	..	..	..
	<i>Bakhal I</i>	. .	..	2	..	19

These statements are not very accurate as no returns for *Kharaba* or failed crop were kept, on account of some of the crops having been cut and others sown just at the time of measurement.

The following statement compares the cropping percentage of all the five assessment circles of the State :—

Crops.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
Rice . . . .	27	15½	17½	7	7
Maize . . . .	21	20½	24½	25	19
<i>Kodra</i> . . . .	1	17	10	6	10
<i>Kulth</i> . . . .	3	4	9	22	8
Sugarcane . . . .	4½	½	1	..	..
Others . . . .	4½	5½	2	..	15
<i>Total for Kharif</i> . .	61	63	64	70	59
Wheat . . . .	33½	32	32½	21	35
Gram . . . .	½	..	½	3½	..
Barley . . . .	..	..	..	..	4
Others . . . .	5	5	3	5½	2
<i>Total for Rabi</i> . . .	39	37	36	30	41
<b>TOTAL FOR BOTH HARVESTS</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

These percentages have been taken throughout on sown area and no allowance for *kharaba* has been made. It will be seen from the above statement, that the Dehar circle is inferior to other circles in the Bahl *tahsil*, both as regards the quantity and the quality of the crops. Comparatively little rice and wheat are grown in that circle, and this explains the high percentage of *kulth* there.

The main features of cropping in the Bahl *tahsil* are the importance of the *kharif* harvest and the large areas under rice, maize and wheat.

As compared with the other four circles, the percentage of inferior *kharif* crops of the Karsog *tahsil* is rather high but so far as the *rabi* crops are concerned we find that wheat is more extensively sown in this circle than in the other tracts. *Kodra* and *kulth* are regarded as good rotation crops in this circle. Generally speaking the *rabi* is the more important harvest on the higher lands and the *kharif* on the lower.

*Kharif crops*.—*Kharif* crops are more important than *Rabi* crops. A brief description of them is given below :—

*Rice*.—Rice is practically the only crop grown in the *Kharif* on irrigated land. In better soil and with timely rains it is also grown on *Bakhal* lands. It is the most important crop of the *Kharif* and forms the chief staple. The numerous varieties of rice may be classified as under—

1st Class.—*Jhinjan, Begmi, Ranghri, Ram-juan, Rohan, Sukhdas, Jhinwan and Bagoi*.

2nd Class.—*Nikanda, Mujiara and Ujla*.

3rd Class.—*Jandra, Munji sali, Sathu and Rora*.

*Jhinjan* is sown only in the Bairkot circle, and is considered the best. *Rora* and *Sathu* are the most inferior species. Being coarse and red they are used mostly in the preparation of local beers. *Basmati* is rare in the State.

The seed of the rice crop is sown at the fourth ploughing. Various methods are used for its cultivation ; the widely employed one is called *Halod*. Under this method the rice is thoroughly weeded. Thus, a few days after sowing the seed, the young shoots, along with the weeds, are uprooted by means of a harrow (*dandral*), and then a heavy leveler of wood, called *mahi*, is drawn over the field. When subsequently it rains, the process of harrowing and weeding by means of a *dandral* is again resorted to. The weeds and grass are entirely destroyed by this process, and the rice plants are left to grow more rapidly and with greater vigour. Another method commonly used is called *lung* and is generally employed on irrigated lands. Under this method unhusked seeds of rice are thoroughly wetted and kept in a pot or basket which is covered with mud and grass. For a few days they are allowed to germinate and are then sown in moist ground. When the seeds burst forth the field is filled with water. This process is more labourious in the beginning because the fields have to be prepared with great care for the seed, but it saves the trouble of

subsequent weeding and harrowing which are so essential in the former method. There are still other methods known as *Suka Dhan, Roada*, etc. ; but they are not so frequently employed as the two mentioned above.

*Maize*.—Of all other *Kharif* crops, maize is next to rice in importance and extensive cultivation. It is sown in the month of May and is cut late in August or early September. It grows everywhere and requires little rain. It suffers from heavy rainfall and excessive moisture of the soil. It is generally sown in fallow or after wheat or barley. It is threshed by hand, because the feet of cattle get bruised by its hard cobs. When it ripens, people keep strict guard on it to save it from birds and beasts, and particularly from monkeys which cause great degradations and are very difficult to manage. It is the commonest food of the agricultural classes.

*Kodra*.—*Kodra* is a grain which is generally sown either in fallow or after wheat or barley. It requires very little manure and being a hardy crop, can stand heavy rain. It does not get spoiled by time and can be stored for years. It is immune from the attacks of birds and beasts. It is sown in the months of May and June and is picked in October.

*Kulth*.—*Kulth* is sown in *bārāni* lands of the poorest class. It yields a poor grain and is generally cultivated on steep soil where no superior crop will grow.

*Other pulses and cereals*.—Other autumn pulses and cereals are *Mash*, *Bharath*, *Saunk*, *Kangni*, and *Bathu*. *Mash* is sown in *Bakhal* II and *Bakhal* III lands and affords a fairly good crop. It is sown either alone or with maize or *Kodra*. *Kangni* and other cereals are grown on poorer classes of land which are not manured. *Kangni* is generally preserved to feed the cattle during the winter.

*Sugar-cane*.—It is grown in large quantity only in the *Bahl* circle. It is also found to some extent in the *ilāqās* of Bairkot and Jaidevi. It grows on irrigated as well as on unirrigated land.

*Fruits and gardens*.—Except one mango garden of Sri Rani Sahiba Sirmuri and another of Colonel Ganga Singh, both situated at Jaroli, there are no large gardens belonging to private persons. The State has a few vegetable and fruit gardens near the capital. One may, however, find little *Sawarus*, fruit and vegetable plots, near the hamlets of several zemindars. These *Sawarus* generally contain onions, cucumbers, gourds, pumpkins, radishes, beans and a tree or two of bananas. Peas and cabbages are found only in State gardens. The mangoes of Jaroli are of very good quality. The bananas are of good size but are not so palatable as those of the plains. Other fruits generally grown are lemons, plums, and apricots, but except lemons they are all of poor quality.

*Rabi crops*.—The following are the important *Rabi* crops :—

*Wheat*.—It is most extensively sown in the autumn and is by far the most important of the *Rabi* crops. The sowing season starts as soon as the rains cease and just after the *Kharif* crops have been cleared. Thus

it is generally sown in October or early November and is harvested in May. *Sakium* and *Mandalium* are the two kinds of wheat known in the Bahl *tahsil*. The method of cultivation is the same for both kinds. The former is more hardy and larger in grain, but is considered to be of inferior quality. Heavy rains during the harvesting time are unfavourable, but winter rains are very beneficial. To secure a large out-turn the land is heavily manured. This crop is always poor where the soil is shallow and porous. The best kind of wheat is found in the *ilāqās* of Dehar and Bairkot.

*Gram*.—Gram is always sown on unirrigated land and on steep out-lying ridges. It is cultivated mostly in the Dehar and Bairkot circles and is produced for local consumption only. It suffers from heavy rains and excess of water.

*Barley and Masur*.—These are rare in the Bahl *tahsil* and are found in a few and small patches here and there. Barley is extensively grown in the Karsog *tehsil*. It is not a valuable grain and is not damaged by excessive rains. It forms part of the peasant's food.

*Oil seeds*.—*Sarson*, *Taramira* and linseed are grown in some parts of the State, but their cultivation is not appreciable. *Sarson* is cultivated as a vegetable, while linseed is grown for its oil which is used as medicine and as domestic lamp-oil. The husk of the linseed is turned into oil-cakes which are sold to Gujars and zemindars who give them to their cattle in the winter. *Turamira* is found mostly in the Bahl circle and, like linseed, is generally grown for its oil which is given to horses and cattle during the rainy season.

*Tobacco*.—Tobacco is grown throughout the State, but it is cultivated most extensively in the Bahl circle. It grows on the best *barani* land and sometimes also on irrigated land. It is sown in early November, is transplanted in February, and harvested in the months of May and June. Being of inferior quality, the tobacco produced in this State is not in much demand.

*Potatoes*.—Potatoes are grown very extensively in the Kaulpur *ilāqā* of the Karsog *tahsil* and are exported to Simla and other places.

*Poppy*.—Opium poppy is grown in the hills ; no permission is required for cultivation and no fees are charged, but the opium must be sold only to the State at a rate fixed by the Durbar.

*Yields*.—The following statement of approximate yields in seers per acre has been prepared by Diwan Mohan Lal, Settlement Collector:—

Crop.	Soil.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
Rice	<i>Kulhi I</i>	600	520	560	520	500
	<i>Bakhal I</i>	400	380	380	380	360
Maize	<i>Kulhi I</i>	480	480	480	480	440
	<i>Bakhal I</i>	400	400	400	400	360

Drop.	Soil.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
<i>Kodra</i> .	<i>Kulhi I</i> . .	400	360	360	360	340
	<i>Bakhal I</i> . .	360	320	320	320	300
<i>Mash</i> .	<i>Kulhi I</i> . .	200	160	180	180	160
	<i>Bakhal I</i> . .	180	140	160	160	140
<i>Kulth</i> .	<i>Kulhi I</i> . .	160	140	160	160	140
	<i>Bakhal I</i> . .	160	140	160	160	120
<i>Sugarcane</i> .	<i>Kulhi I</i> . .	680	600	600	640	600
	<i>Bakhal I</i> . .	600	480	520	520	500
<i>Wheat</i> .	<i>Kulhi I</i> . .	280	260	260	260	240
	<i>Bakhal I</i> . .	280	260	260	260	220
<i>Barley</i> .	<i>Kulhi I</i> . .	400	360	380	380	360
	<i>Bakhal I</i> . .	380	340	360	360	340
<i>Gram</i> .	<i>Kulhi I</i> . .	300	280	280	280	280
	<i>Bakhal I</i> . .	300	280	280	280	280
<i>Sarson</i> .	<i>Kulhi I</i> . .	160	120	140	140	120
	<i>Bakhal I</i> . .	140	120	120	120	120
<i>Tobacco</i> .	<i>Kulhi I</i> . .	360	320	320	320	320
	<i>Bakhal I</i> . .	320	300	300	300	300

*Production and consumption of food grains.*—The production of food grains is much more than the local requirements. The surplus grain which consists chiefly of rice, wheat and maize is exported to Bashahr, Bilāsī ur, Simla Hills and the forest contractors working in Kulu and Mandi.

*Indebtedness of the agricultural population.*—It is very difficult to obtain exact figures of unsecured debt, but it may safely be said that the people in general are not free from the evil of indebtedness. The Raja is the superior proprietor of all the land, and the people are not allowed to sell or mortgage their lands without the express permission of the Durbar. The system of foreclosure is not known here, and only collateral mortgages are allowed. Land is attached and sold in execution of decrees only in exceptional cases and that too with the explicit sanction of the Raja. This prevents the inflation of credit and secures the land from passing into the hands of money lenders who have to depend on payment of interest at harvest time. The interest is generally charged at compound rate, which varies from one pice to one anna per rupee per month.

### Section B.—Livestock.

*Livestock generally.*—The following statement shows the statistics of livestocks and ploughs as enumerated during the settlement operations:—

Circle.	Cows.	Bullocks.	Female Buffaloes.	Male Buffaloes.	Young Stock.	Sheep.	Horses and Ponies.	Goats.	Mules and Asses.	Ploughs.
Bahl . .	1,921	2,806	786	50	1,426	1,315	105	624	115	1,232
Jaidevi . .	905	700	449	42	846	689	1	648	..	333
Bairkot . .	1,395	1,765	1,066	134	1,272	1,163	3	2,410	20	854
Dehar . .	1,235	1,595	1,073	28	947	801	5	3,441	4	795
Karsog . .	23,626	17,149	2,159	199	14,160	16,062	28	24,696	45	7,647
<b>TOTAL . .</b>	<b>29,082</b>	<b>24,105</b>	<b>5,533</b>	<b>462</b>	<b>18,651</b>	<b>20,040</b>	<b>142</b>	<b>31,828</b>	<b>184</b>	<b>10,861</b>

*Agricultural resources.*—The following is the comparative statement of the agricultural resources of the various assessment circles:—

Details.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
Cattle and buffaloes per head of population.	.75	1.97	1.25	1.06	1.67
Sheep and goats per head of population.	.21	1	.79	.92	1.18
Bullocks per 100 of population.	30.17	51	39.22	34.67	50
Acres per plough . . .	4.9	3.7	4.7	4.5	4.3
Female buffaloes per 100 of population.	8.4	29	23.7	23.3	6.2

Jaidevi has the largest number of agricultural stock and milch cattle and has therefore a comparatively large income from the sale of *ghi*. The income from this source is very small in the Bahl circle. The decrease in the number of milch cattle in the Bahl circle is due to the fact that this circle is comparatively poor in grazing facilities.

The cattle are kept for agricultural and dairy purposes; the sheep for wool and food; and the goats for milk and food. Goat and sheep manure is also used for the purposes of cultivation.

Regarding the cattle of Suket State Major Pease, C. V. D., writes as follows:—

“ The Suket breed of cattle is one of the best met with in the Himalayas. These cattle are found in the State, and are much prized on

account of their superior size and weight, as also for their milking powers, in Kulu, where large numbers are to be seen. They differ from the other breeds seen in the Himalayas in general conformation. Some of the cows are really handsome little beasts and very good milkers. The skins are fine ; hair smooth ; ears long but finer and more or less horizontal in direction ; head fine, well shaped and breedly looking ; neck light ; hump hardly breaking the line of the back in the female, but more developed in the male ; back straight, dewlap small ; quarter not very sloping, but short ; loins broad and well formed ; tail fine ; and having a tuft of black hair at the end reaching to mid-metatarsal region. The head in this breed is very characteristic, the face unusually long and small, straight from pole to muffle, measuring generally about 16 inches, the orbital arches rise above the level of the frontal bone considerably, thus giving the forehead a depressed appearance, the breadth between the orbits is between 4 to 5 inches. The horns usually arch upwards and measure from a few inches to about a foot in length. The colours are generally even ; many red, some black and a few white and dun. The mammary gland is fairly developed, teats small. Sheath of male badly developed and finished off with a few long hairs."

Cows yield from 1 seer to 12 seers *kham* of milk a day and about  $2\frac{1}{2}$  paos of *ghee*. The milk is of good quality. The price varies from Rs. 10 to Rs. 40 according to the age and the yield of milk. The price of the oxen in the Karsog *tahsil* is between Rs. 12 and Rs. 40 and that of oxen in the Bahl rises up even to Rs. 70 sometimes.

*Grass lands*.—Throughout the State there are numerous grass lands called *rutas* or *kharetar*. Some of them are under the individual possession of *malguzars* while others are under the possession of the Durbar and are given on contract every year. These hay-fields were properly measured during the settlement operations and the Durbar conferred the rights of *malguzari* on old possessors of these *rutas* on receipt of 4 annas per *bigha* as *nazrana*, where such possession was of more than 12 years' standing, and of 8 annas per *bigha* where such land was of less than 12 years' standing. The hill sides are covered with good grass which is cut in September while it is soft and fresh. It is called *sarlu* and remains of greenish colour. It is stored as fodder for winter. If it is allowed to stand up till November, it becomes thick and high and does not remain as nourishing as *sarlu*. The zemindars attach great value to their *rutas* and resent any interference with these possessions almost as much as trespass on their cultivated areas.

*Grazing fees*.—The rules regarding grazing fees were revised in the Forest and Land Revenue Settlement Operations. Formerly for home grazing from 4 to 5 seers *kham* of *ghee* was charged for each milch buffalo in the State. Besides, the skin of the dead cattle of all the non-Rajputs was the property of the State. This was abolished in the Settlement operations and a cess in cash was levied instead.

Outside, or foreign grazing is of two kinds. Its period varies from 2 months to six months in a year in the case of those people who come

from other places for this purpose during the winter season. All persons who graze their sheep, etc., in the State forests on their way to Bilaspur, Sirmur, Simla or Nalagarh come under the second group. A fee of about Re.  $1\frac{1}{4}$  per hundred sheep or goats is levied.

The Gujars and traders from Simla and other places bring their buffaloes and mules for grazing in the State. Buffaloes are charged at Re. 1 per head while mules are charged at Rs. 3 per head.

Gaddis of Chamba, Kanores of Bashahr and Kole of Kulu come to the State during the winter with their herds of goats and sheep. The grazing fees charged from them vary between Rs. 3-2 and Rs. 4 per hundred.

### Section C.—Forests.

*Types of forests.*—Roughly speaking the forests of the State may be divided into the following types :—

1. The forests in which the main species is deodar, but mixed with blue pine (*kail*), in places.
2. The forests of *Chil*. In such forests a few stands of *kail* are also met with in places.
3. Forests of spruce or fir.
4. Oak forests.
5. Scrub areas. Bamboo forests also come under this head.

*Distribution of forests.*—The chief factors determining the types of forests are altitude and aspect.

The Deodar forests are generally found at an altitude varying from 5,000 to 9,000 feet and the species is at its best in the Dhamoon forest at an altitude of about 7,000 feet. Such forests are followed by :—

*Zone of Chil.* *Chil* forests are met with between 3,000 and 5,000 feet elevation and they generally end in the zone of scrub forests that lies between 2,000 and 3,000 feet.

The oak forests are found at all aspects and at an altitude varying from 3,000 feet at Sundarnagar to Gayog at an altitude of about 8,000 feet.

*Shisham* found in the scrub area is doing splendidly on the banks of the river Sutlej.

*Deodar forests.*—In the Deodar and *kail* forests practically all the mature trees were felled during Raja Bhim Sen's reign in fellings made at frequent intervals and now one has to hunt out the whole area in order to find a sound tree of 5 feet or over in girth. In places fellings have been so reckless that valuable deodar forests are being converted into *kail* and inferior forests. A typical case occurs in Raigi and Kamand deodar forests which were once densely stocked with mature trees of deodar and *kail* and with a far greater proportion of the former. At present amongst the young regeneration on the ground one hardly finds any seedlings of deodar even over big patches. This is due to the fact

that every tree of deodar was cut in the past reign while the *kail* trees were left. These have profusely seeded the whole area. The productive capacity of such forests has been greatly spoilt by indiscriminate marking and felling in the past and the present Raja is to be congratulated for having taken a serious view of the jungles. Had he not done so, in a few more years we would have seen the entire resources of the forests absolutely ruined. In these forests it is remarkable to note that in spite of the heavy incidence of grazing, Deodar and *Kail* regeneration appears in great profusion.

*Chil forests*.—Formerly the *chil* forests contained a good stock of timber, but they have been repeatedly overworked during the last decade. Wherever extraction was possible successive fellings have been going on. The one striking effect of such fellings had been to convert them into typical uniform forests. It is pitiable to note that in places fellings have been so heavy that even seed bearers were cut with the consequence that many high slopes are in danger of landslips. In the working plan now prepared, provision has been made to restock artificially such areas as soon as possible.

Fire has been the worst enemy of the forests. There is hardly any area met within the whole of the *chil* forests where fire had not broken out in the past.

In *Pāngna Garh* one feels slightly relieved to find certain areas doing splendidly, especially the Sheiloo, Badhen and Sursan forests.

In most of the forests on account of the heavy grazing, regeneration is absent. If provisions are made under the forest settlement for closing entire areas for definite periods then plentiful regeneration can be hoped for in the future.

*Forests of spruce and firs*.—The forests of spruce and fir are situated at a very high altitude. There have been no fellings of any kind in these forests and one finds quite a large number of mature trees over the whole area. The acreage under these species in the whole State is very small. It is not expected that there will be any improvement in the tone of the demand for such timbers in the near future.

The general appearance of these forests is like selection-worked woods. Practically all age-classes are found and there is no deficiency of regeneration.

*Oak forests*.—The forests of oak, lying at a high altitude, are generally found in mixture with *Rhododendron Arboreum*. The growth, on the average, is stunted and the quality inferior. Such forests serve a useful purpose in covering soil liable to erosion.

The oak forests at a low altitude and near Sundarnagar are generally stocked with *Q. Incana* and *Q. glanca*. They can be worked for making charcoal and to supply fuel.

*Scrub areas*.—Such areas are mostly found at a very low altitude along the bank of the river ; they are not of any economic use at present but provide grazing areas for outside grazing.

The only valuable species in such forests are *shisham* and *khari*; and a ready market can always be found for them locally. The *shisham* on the whole is of a fairly good quality. In places in such areas bamboo clumps are also found.

*Mode of sale.*—The mode of sale as prevalent in the past had been such as results in the most wasteful conversion of trees. Trees at first were sold at a fixed rate per tree until the mature stock was exhausted; but thereafter trees of smaller girth and even those barely sufficient to turn out one or two sleepers were marked and the purchaser paid for the amount he converted on a cubic foot outturn basis. The purchasers naturally enough converted only the best portions of the trees, left stumps as high as two to three feet in places and did not trouble to convert the tops which contained smaller and knotty timber. Such tops locally known as “*Chunda Munda*” are found lying in some of the forests even to-day.

*Rights.*—Practically all the jungles are burdened with rights. The rights are generally of the same nature as found in the Kangra District. The most objectionable of all was that of the lopping of *kail* trees and as a result of it most of the *kail* areas have been very badly infected by *Trametes* Pine. The present Raja has taken prompt action to put an end to this practice and it is to be noted that the efforts of His Highness have met with much success.

*Condition of the forests.*—Raja Sir Blim Sen was wholly responsible for the very heavy exploitation in the forests; so much so, that during his short reign of twelve years they had almost reached the point of devastation. As soon as Raja Lakshman Sen came to the *gaddi* he invited Mr. H. M. Glover, I.F.S., Deputy Conservator of Forests, Pashahr Division, to inspect the forests. Mr. Glover commenced his work on the 27th of December, 1919, and submitted his very useful advice on the 19th of January, 1920. The preparation of the Working Plan of the State forests and the Forest Settlement were other questions of importance which were always attracting His Highness' attention. To advise the Durbar on these two questions Mr. J. Singh, an officer of the Imperial Forest Service, was lent by the Punjab Government. This officer joined the State in April, 1923, and submitted his report in October of the same year.

*Working Plan Circles.*—Mr. Singh has proposed the following working plan circles:—

1. Deodar Working Circle.
2. *Chil* Working Circle.
3. Selection Felling Working Circle.
4. Fuel Working Circle.

The Deodar working circle will comprise all the area under either pure deodar or in mixture with *kail*.

The *Chil* Working Circle will consist of the areas stocked with *chil* species.

The Selection Felling Circle will include areas under spruce and fir and also high lying oak forests.

The scrub area, along with low lying oak jungles, will come under a Fuel Working Circle.

Although Deodar and *Chil* forests will be worked under the same sylvicultural system, yet in view of the different rotations adopted for each species, they are treated as separate working circles.

*Sylvicultural Systems.*—Deodar and *Chil* working circles will be worked under the Shelterwood Compartment System; as undoubtedly that is the most suitable system for the coniferous forests of *chil*.

The climatic and edaphic factors here in the State are so favourable for the regeneration of the species that with the exercise of even a little intelligence on the part of the marking officer the regeneration under this system will be attained without any difficulty. If seed-bearers in the *chil* area at the distance of 45 yards from each other, while in deodar at the distance of 35 yards, in the preparatory fellings, are spaced, there will be no difficulty in effecting regeneration.

At present the *chil* areas, on account of the very great spacing between seed-bearers (mostly of poor quality) combined with the effects of heavy grazing, are practically without any natural regeneration. It is proposed to take such areas in hand within the first period and attempts will be made to re-stock them as speedily as possible.

The spruce and fir forests will be worked under the selection felling system. Such forests, even to-day, have got the typical appearance of selection-worked woods and there seems to be no reason for adopting a system other than the one just mentioned. The high lying oak forests will be treated similarly.

The fuel working circle will be worked under "Coppice with standards." Only the working of a limited number of such areas will be necessary for local demands.

*Proposed rotation.*—For deodar 7 feet 6 inches girth is considered the best exploitable size. At present no figures are available as to the rate of the growth here, but Mr. Singh presumes that it will take anything between 140 and 150 years to attain that size. Accordingly the rotation for deodar may be taken as 150 years.

The exploitable girth for *chil* is 6 feet and to attain that size it will require over 100 years, but as these forests are very often visited by serious fires, in order to be on the safe side the rotation may be taken as 120 years.

The exploitable size for areas under the selection felling system is 7 feet 6 inches and over in girth.

The fuel working circle will be worked at the rotation of thirty years.

The period of regeneration for Deodar and *Chil* Working Circles will be taken at thirty years. In order to compensate for the serious effects

of & it has been considered advisable to keep the period of regeneration fairly long.

*Yield.*—The yield will be calculated on the simple area basis in the new working plan. For deodar the rotation and the period for regeneration being 150 and 30 years respectively, during the first period of 30 years for which the working plan has been made, about one fifth of the area will be taken in hand. The complete enumeration of such areas will also be undertaken and a sort of check by volume and trees will be specified.

The yield for the *chil* area will be calculated on a similar basis.

The enumeration of spruce and fir areas will also be carried out and yield on tree basis alone will be determined.

*Method of enumeration.*—It is proposed that only the first periodic blocks in the deodar and *chil* areas should be completely enumerated. The girth classes will be as follows :—

*1st Class.*—7½ feet in girth or over.

*2nd Class.*—Between 6' and 7' 5" in girth.

*3rd Class.*—Between 4½' and 5' 11" in girth.

*4th Class.*—Between 3' and 4' 5" in girth.

*5th Class.*—Between 1½' and 2' 11" in girth.

After enumeration, the total volume on areas under the first periodic block should be calculated by the volume-curve method. This volume plus the increment for half the period will give the total possibility of the first period.

*Administration.*—Prior to the preparation of the working plan the forest staff was quite inadequate. The general control was vested in a Forest Ranger (D. D. R.) who was assisted by a Head-Guard and a Forest Guard. Under them were the “*rakhas*” most of whom were unfit for any forest supervision.

It is now proposed to split up the area covered by the forests into two Ranges, Western and Eastern. The administrative staff will consist of the following :—

1. Range Officer for the Western Range. He will also act as a Forest Officer for the whole State.
2. Range Officer for the Eastern Range.
3. Two Foresters, one in each range.
4. Eleven Guards for the beats.

*Forest Code.*—The Forest Code has now been prepared and approved by the Durbar.

#### Section D.—Mines and Minerals.

*Geological formation.*—The State lies partly on rocks belonging to the central Himalayan zone of unknown age and partly on tertiary shales

and sandstone. The rocks of the central zone consist of slates, conglomerates and lime stones which have reference to the infrablani, blani and krol groups of the Simla area. The sandstones and shales of the sub-Himalayan zone belong to the Sirmur series of the lower tertiary age and to the Siwalik series of the upper tertiary.

In 1921 the State was surveyed by a competent geologist who reports that the mineral wealth of the State is tolerably fair. Unfortunately the mines have not been worked so far, but the Durbar are contemplating giving the mines on lease.

*Coal*.—Coal is most widely found in Bahl and Dehar. It can be used for burning bricks and lime and for domestic consumption within the territory. It can also be utilised for boring and mining other minerals. Generally speaking the coal of Bahl is of second or third class quality as compared with the coal of Dehar which is of first class quality and contains more than 75 per cent. of carbon.

*Iron Pyrites*.—Iron Pyrites can be sufficiently found in Bahl and Dehar. It is pure from Dissulphide and even sulphuric acid can be manufactured as a by-product. It is mostly associated with coal beds at Dehar. This mineral can be profitably worked in spite of the conveyance drawback. Very likely this ore contains a small amount of gold, arsenic, copper, nickel and cobalt. It crystallises in an isometric system usually in cubes and pyritohedrons or their combination ; the cubes have straitons on the faces, those on one face being at right angles to those on the adjacent face.

*Gold*.—Alluvial gold has been obtained from time immemorial by local gold washers from the sands and gravel of the State, but there is no evidence that it exists anywhere but in Tattapani and its neighbourhood in sufficient quantities to warrant exploitation by modern methods.

*Gold at Tattapani*.—On the north bank of the Sutlej in the Derahat Ilaqa there is a hot spring which flows out of the bank of the river bed itself when it is low. Another spring comes out from the foot of a hill half a mile from the river.

The qualitative analysis of the Suket springs is as follows :—

Sources :—Tattapani.

Physical Qualities :—Good.

Re-action :—Slightly Acid.

Free Carbonic Acid.—Moderate amount.

Chlorides :—Precipitates.

Sulphates :—Precipitates.

Magnesia :—Much.

Ammonia :—Traces.

The quantitative analysis of the springs is as follows :—

Sources :—Tattapani.

Total Hardness :—5.7.

Permanent Hardness :—2.

Total Solid per gallon :—48.2.

Free ammonia per gallon :—.0096.

Chlorides Number N. A. C. D. grains per gallon :—.0008.

Amount of oxygen grains per easily oxidisable matter per gallon :—  
16.7188.

Amount of oxygen required per less easily oxidisable matter per gallon :—.0376.

Nitric Acid grains per gallon :—21253.

Though these waters are thermal and medicinal, no attempt has been made by modern enterprise to turn these resources to account. There is a line of fracture and the properties of water are sulphurated Hydrogen and deposits of Siliceous Sinter. Gold is found in the river sands there, but it cannot be recovered at a profit although attempts have been made in the past.

*Iron*.—Iron is most widely known in the Karsog, Pāngna, Nihri, Chawāsi, Rāmgarh, and Kaulpur *Ilāqās*. It is probably there in inexhaustable quantities, but the ore is rather poor.

*Silica*.—Silica is widely distributed in Dehar and Karsog. The element silican occurs principally in the form of silica or silican-di-oxide and combinations of the latter with other elements in the form of silicates. Glass and aluminium can be prepared from it and manufactured with profit.

*Silajit*.—*Silajit* has been found in some of the rocks near Tattapani.

*Mica*.—There are Mica granite schists in the Dehar *ilaqa* and the area covered by them there is nearly three miles. Within these granites are found good musco-white, potash, mica, white or common mica. It is a silicate of Potassium, Sodium and Aluminium,  $H_2(K. Na) Al_3(Si O_4)_3$  and also contains some iron and magnesium. It crystallises in the Monoclinic System in crystals of rhombic or Hexagonal sections and occurs usually in plates or scales and crystals that cleave with great ease into thin, flexible, elastic and transparent leaves. Its colour is white to green, brown, yellow, violet and red, streak, white amines or transparent to translucent and its lustre is vitrious of pearly tenacity, elastic, sectile, cleavage ; basal and eminent. This material is used for doors and furnaces as an insulator in electrical machinery.

*Soda*.—Samples of soda are found at Dehar, but the quantity underground cannot be ascertained unless investigations are made.

*Antimony*.—In the Trambari hill a few samples of poor quality of native antimony are found. They contain a small amount of silver, iron and arsenic. Stibnite or antimony gillance is rare there.

*Red Iron.*—Hematite, or red iron, is found in the Trambari hill, but the quality is poor. At Dehar the ore is known to extend to several acres and the mineral can be profitably worked there.

*Slates.*—There are several slate quarries at Pangna and other places. These are exported to Kangra, Mandi, Bilaspur and other places.

*Minor Products.*—Salt is produced by boring at Changar and Dehar. Country soda is produced at Dehar. Limestone is found throughout the whole territory.

### Section E.—Manufactures and Industries.

*Metal Industries.*—Practically speaking the State manufactures do not possess much artistic value. Goldsmiths make gold and silver ornaments popular in the hills. Their charges vary from Re. 1 to Rs. 4 per *tola* according to the nature of the work. The charges for silver ornaments vary between 2 and 4 annas per *tola*. The *sunars* of the town are rather more skilful than the village craftsmen.

The Tathiars make brass utensils. They are scattered all over the State, but the Tathiars of Charag in the Karsog *Tahsil*, are the most skilful of all. They import material from the plains and export their finished goods to Simla and Mandi. They are specialists in manufacturing *arba musarbas*.

The blacksmiths or Lohars of Suket are more skilful than other Lohars of the hills. They usually make agricultural implements for which they are paid in grain at harvest. They also manufacture fairly good arms. Some of them manufacture silver ornaments as well.

*Carpenters.*—The *tarkhans* and *Thanwins* of Suket are not so skilful as the *lohrs*. Their daily wages in Suket vary between 8 annas and 12 annas a day. With this they also receive their morning meals and tobacco. Some of them find work in Simla and Kulu. *Thanwins* also work as masons.

*Bamboo workers.*—In the Suket State there are many families who work in bamboo. They are known as *Banjhiaras*. They manufacture *peru* or big baskets for collecting grain, *tokre*, *chhabri*, etc. They supply the ordinary needs of the zemindars who pay them a fixed amount of grain at the harvest. Others pay them in cash. The prices of their manufactures vary between 2 pice to Rs. 4 per article according to the nature of the work.

*Mattings.*—The mattings made by the Chumars are manufactured from the leaves of the date palm (*khajur*). The zemindars of the Karsog *tahsil* manufacture *haldi* mattings. Sundarnagar and Dograin are famous for the manufacture of mattings. The local term for it is *manjri*. The price of a *manjri* is usually from 1 anna to 4 annas.

*Weaving.*—The people are quite fair weavers and make their own woollen clothes. They weave *khaddar* and woollen cloths and expert *pasmina patans* to Simla and other places. The great fault in both

*pattu* and blanket material is that the looms used are very narrow. As a result two strips have to be joined together to form a blanket.

Knitting work is done by women of high caste. They make ties and front pieces for fancy waist coats, and sometimes send them for sale to Simla. It has been decided to introduce knitting as a compulsory subject in the girls' school opened at Purana Nagar.

*Shoe-makers*.—The Chumars themselves tan the leather and make shoes of Indian fashion. They export their wares to Rampur Bushahr and Simla. In Bhojpur there is a local Chumar who makes English shoes in addition.

*Honey*.—Most zemindars have a hive or two of bees from which they take the honey in June or in the autumn. Honey is exported to the plains and to Simla.

*Slate dressing*.—The slates are dressed at the quarries and are used for roofing. The contractors export them to Bilaspur and the Simla Hill States.

*Trade and markets*.—Practically speaking there is no market in the State, but the zemindars dispose of their surplus produce in Bhojpur Nagar, Pangna and Karsog. The grain is usually exported to Rampur Bushahr for consumption by the forest labour there. It is also exported to Mandi and Bilaspur.

The exports consist of *rasaunt* (berberry), dried violets, millet, honey, *ghee*, walnut tree bark, deodar, terpentine, soap-nuts. and brass utensils.

The imports comprise European piece goods, cotton goods, iron, salt, oil, spices, sugar, utensils and sundries.

*Taxes and duty*.—Octroi is charged in the municipal area of Sundarnagar. Outside the municipal limits shop tax is levied on the shopkeepers. There are various grades of shop tax which vary between Rs. 5 to Rs. 40 per shop. It is collected by the State.

*General economic condition of the people*.—Generally speaking the economic condition of the people of Suket may be said to be quite satisfactory. The production of food grains is in excess of the consumption.

The non-agriculturists have other sources of income, though most of them are dependent on land as well. Some have engaged in trade while some have taken employment under the Durbar or under private individuals. Some of the Rajputs serve in the army and the police. The Kanaits serve as soldiers as well as in the offices as peons and *chuprasis*.

Some of the zemindars work in the Suket, Mandi and Bushahr forests as labourers; other work at Simla as coolies. They usually do not go to the plains to seek employment there.

*Measures and weights*.—The common measure of capacity is the *khar*—

$$20 \text{ pathas} = 1 \text{ lakh.}$$

$$20 \text{ lakhs} = 1 \text{ khar.}$$

In the Karsog *tahsil* the measure adopted is as follows :—

20 *taths*=1 *lakh*.

20 *lakhs*=1 *khar*.

The weight of these measures varies with the specific gravity of the grain. Thus a *patha* contains 4 seers *kham* of wheat, rice and *mash* and three seers *kham* of *dhan* or unhusked rice.

The *tath* of Karsog *tahsil* is  $1\frac{1}{2}$  times the capacity of an ordinary *patha*.

They are really seed measures and the same term is used to denote areas also. Thus a land receiving a *patha* of seed is called one *patha* in area.

The measures of weight are as follows :—

4 *sarsahis*=1 *pao*.

4 *pao*=1 *ser*.

5 *ser*s=1 *batti* or *panseri*.

2 *batti*s=1 *dhari*.

4 *dhari*s=1 *maund kachcha*.

A *sarsahi* is equal to 2 *tolas* of Imperial weight.

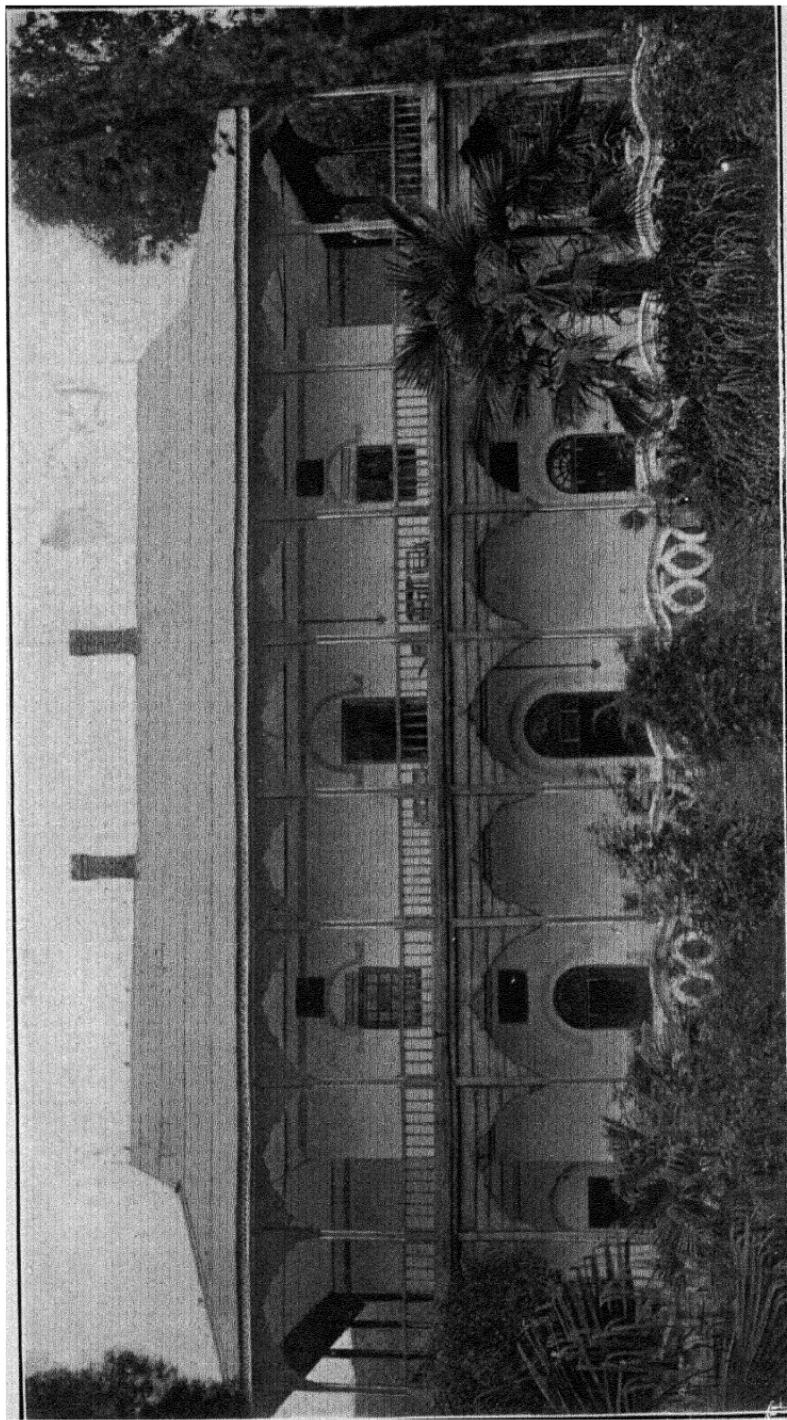
*Industrial fairs and Exhibition*.—The Lakshman Exhibition is the only exhibition held in the State to encourage manufacture and trade. It was organized by His Highness Raja Lakshman Sen in 1922. In 1922 and 1923 it was held for 2 days each time on the occasion of His Highness' birthday which falls in August. As the rains obstructed the progress of the exhibition it has now been decided to hold it in October every year. The manufactures and industries of the State are represented in it and the best exhibits are awarded prizes. The control and administration of the exhibition is vested in a committee nominated for this purpose by the Durbar and the expenses of the exhibition are met by the Durbar.

The Naolari fair which is purely an industrial fair is held at Purana Nagar on the 21st and 22nd of Poh every year. The people of the Karsog *tahsil* bring their manufactures for sale here.

### Section F.—Communications.

*Communications*.—The communications are fairly good for a place situated in the hills. The main routes are (1) Sundarnagar to Palampur, (2) Sundarnagar to Rupar and (3) Sundarnagar to Simla. The first of these alone is fit for wheeled traffic while the others are only suitable for pack traffic. The camel traffic along the Rupar road is very considerable and most of the requirements of the Bahl and Dehar *tahsils* are imported by this road. In addition to the above there are several other routes fit for mule traffic; the most important of them being (1) Sundarnagar to Hoshiarpur and (2) Sundarnagar to Kulu.





THE CHIEF GUEST HOUSE, SUNDARNAGAR.

The capital can boast of having longer roads than any town in the neighbouring States. These roads have been very recently constructed under the orders of the present ruler. Between Sundarnagar and Dehar the Durbar is widening the Sundarnagar-Rupar road and the construction of *pacca* bridges on this road is under the serious contemplation of the Durbar. It is hoped that after a few years one will be able to motor from Sundarnagar to Dehar. If the Bilaspur and Nalagarh States were to co-operate with the Suket Durbar in widening the roads in their territories a real benefit would be conferred on the people.

The proposal to extend the Larji-Mandi road to Rupar *via* Sundarnagar and Bilaspur was dropped by the Provincial Government on account of the War.

*Davis Road*.—The Sundarnagar-Tattapani road which leads to Simla was constructed by the Durbar during the regime of M. Hardial Singh, Superintendent, in the eighties of last century. It was named by M. Hardial Singh the Davis Road, after the name of the then Commissioner of the Jullundur Division.

*Stages from Palampur to Sundarnagar*.—The stages from Palampur are as follows :—

1. Baijnath . . .	11 miles ; metalled road	.	Dak bungalow, <i>serai</i> , encamping ground, post and telegraph office, water plentiful, small bazaar.
2. Dhelu 4000'	. 13 miles ; unmetalled road	.	Mandi State dak bungalow, <i>serai</i> , encamping ground, water rather scarce.
3. Urla 4500'	. 14 "	"	Mandi State dak bungalow, <i>serai</i> and encamping ground, water plentiful.
4. Drang 3600'	. 12 "	"	Mandi State dak bungalow, <i>serai</i> and encamping ground. water sufficient.
5. Mandi 2400'	. 12 "	"	Mandi State dak bungalow, <i>serai</i> and encamping ground, large bazaar, post and telegraph office.
6. Sundarnagar 3000'	17 "	"	Suket State dak bungalow and Indian Guest House, <i>serai</i> , encamping ground, large bazaar, post and telegraph office.
<hr/>			
<b>TOTAL</b>	<b>. 79 miles.</b>		

*Stages from Sundarnagar to Hoshiarpur.*—The stages from Sundarnagar to Hoshiarpur are as follows:—

1. Bhambla . . .	14 miles ; unmetalled road .	Mandi State Rest House, <i>serai</i> , encamping ground, water plentiful.
2. Bhota . . .	18 " "	Kangra P. W. D. Rest House.
3. Barsar . . .	11 " "	Ditto.
4. Una . . .	19 " "	Hoshiarpur Civil Rest House, post and telegraph office, large bazaar.
5. Jaijon. . .	12 " "	Railway Rest House, Railway Station.

TOTAL . . 74 miles.

or 5. Ban Khandi . . 12 miles, unmetalled road . Hoshiarpur Civil Rest House.

6. Hoshiarpur . . 12 " " . Dak bungalow, Railway Station. *Ekkas* run regularly from Una.

TOTAL . . 86 miles.

*Routes to Simla.*—Travellers to Simla either follow the Tattapani route or the Bilaspur route. The stages on the Bilaspur route are given below:—

1. Dehar 1657'	11 miles ; unmetalled road .	Suket State dak bungalow, encamping ground, water plentiful, post office.
2. Bilaspur . . .	11 " mule road .	Bilaspur State Rest House, encamping ground, post office.
3. Namoli . . .	15 " " .	Rest House.
4. Arki . . .	13 " " .	Rest House, post office.
5. Gahna . . .	13 " " .	Rest House.
6. Simla . . .	12 " " .	Rest House.

TOTAL . . 75 miles.

The other route is more pleasant and is as follows:—

1. Gihri 6728'	14 miles ; mule road .	Suket State Rest House, encamping ground.
2. Jhungi 5800'	13 " " .	Mandi State Rest House, encamping ground.
3. Chindi 6687'	11 " " .	Suket State Rest House, encamping ground, water plentiful.
4. Alsindi 4900'	10 " " .	Suket State Rest House, encamping ground.
5. Suni . . .	11 " " .	Bhajji State Rest House.
6. Naldera . . .	11 " " .	P. W. D. Rest House.
7. Mashobra . . .	6 " " .	Hotels
8. Simla . . .	6 " " .	Do.

TOTAL . . 82 miles.

*Stages from Sundarnagar to Rupar.*—There are following stages on the Sundarnagar-Rupar road :—

1. Dehar 1657'	11 miles, unmetalled road	Suket State dak bungalow, <i>serai</i> , encamping ground, water plentiful, post office.
2. Bilaspur	11 miles; mule road	Bilaspur State Rest House, encamping ground, water plentiful, post office.
3. Swarughat	13 "	Bilaspur State Rest House.
4. Kundlu	7 "	Nalagarh State Rest House.
5. Rupar	21 "	Dak bungalow, <i>serai</i> , post and telegraph office.

**TOTAL** . 63 miles.

*Stages from Sundarnagar to Kulu.*—The stages from Sundarnagar to Kulu are as follows :—

Mandi 2400'	17 miles; motor road	Mandi State dak bungalow, <i>serai</i> and encamping ground, large bazaar, post and telegraph office.
Kataula 3800'	14 " mule road	Mandi State dak bungalow, <i>serai</i> and encamping ground, water plentiful.
Bajaura 3600'	16 " "	Kulu dak bungalow, post and telegraph office.
Sultanpur	9 " unmetalled road	Dak bungalow, Civil Rest House, <i>serai</i> and encamping ground, post and telegraph office, hospital, large bazaar.

**TOTAL** . 56 miles.

*Staging Rules.*—The Suket State Staging Rules are given in Appendix III.

*Post and telegraph offices.*—There is a post office and a telegraph office at Sundarnagar, and branch post offices at Bhojpur and Dehar.

Ordinary British India postage stamps are used in the State and for their *bonâfide* State business the Durbar receive an annual free supply of Rs. 700 worth of service labels, with permission to buy more at face value.

The Postal Department has granted a special bag for His Highness' dak.

*Telephone.*—There is a telephone system in the State which is open for use to the public on payment. Karsog, Tatta Pani and Dehar are telephonically connected with the capital where there are several instruments.

**Section G.—Famine.**

*Famine.*—It is seldom that the State suffers from want of rain and there is no record of any serious famine. In Sambat 1949 (A. D. 1893-94), however, there was considerable distress and the State opened Relief Works for the destitute. For those who were unfit for labour, Rs. 1,500 was expended on the purchase of grain which was distributed by the State officials.

## CHAPTER III.—ADMINISTRATIVE.

### Section A.—General Administration and Administrative Divisions.

*General Administration.*—The State is divided into three *tahsils*, *viz.*, Sadr, Karsog and Dehar, Karsog *tahsil* being the largest. At Sadr there is a *tahsildar* while the Karsog and the Dehar *tahsils* are under the charge of *naib-tahsildars*. The *tahsildars* are assisted by *Palsaras* and *mehars* who correspond with the *Zaildars* and *Lambardars* of the Punjab. In the old days the *kardars* enjoyed unlimited powers but these have now been defined by law. They are now required to realize the land revenue, supply *begaris* to the State, have the orders of the Durbar proclaimed to the people, and report important events happening in their *ilaqa* to the *tahsildars* concerned.

For revenue purposes the *tahsildars* and the *naib-tahsildars* are under the Revenue Secretary who is responsible to His Highness alone. Besides the Revenue Department the Revenue Secretary holds charge of the P. W. D.

The Chief Secretary is in charge of foreign and political affairs, the State accounts and the portfolios of Education, Forests, Medicine, Police, Jail and Local Self-Government.

The Military Secretary acts as Army Member of His Highness' Council and is directly responsible to His Highness for all the affairs concerning the State Forces.

The Judicial Secretary is in charge of the portfolio of Justice.

The Chief Minister supervises the working of all the departments of the State.

*Local Divisions.*—The Karsog *tahsil* is divided into *garhs* and the *garhs* into villages. The corresponding term for *garh* in the Bahl and Dehar *tahsils* is *ilaqa*.

The Sadr *tahsil* consists of Bahl *ilaqa* and Kaulpur, Mangarh and Tikkar *garhs*; the Dehar *Tahsil* contains the Dehar *ilaqa* and the Batwara *garh*, while the Karsog *tahsil* comprises the *garhs* of Pangna, Reunsi, Udaipur, Pali, Beuns, Bramgarh, Kajaun, Ramgarh, Chawasi, Bagra, Mahun and Drahat.

*Political relations with the Government.*—Previously the State was under the political control of the Commissioner of the Jullundur Division, but with effect from the 1st of November, 1921, this was taken over by the Government of India through the Agent to the Governor-General, Punjab States.

### Section B.—Civil and Criminal Justice.

*Civil and Criminal Justice.*—The Durbar has the powers to make its own laws. The *Lakshman Dand* (Suket Penal Code), the *Lakshman*

*Zabta Fauidari* (Suket Criminal Procedure Code) and the *Lakshman Zabta Diwani* (Suket Civil Procedure Code) are used as local laws in the State for the administration of justice. Properly speaking they are translations of the corresponding laws of the British Government with slight modifications to suit local conditions.

*Capital sentences.*—Previously all sentences of death passed by the Durbar were subject to the confirmation of the Political Agent, but on the assurance that the administration of justice in the State was efficient the Governor General of India in Council was pleased to grant unrestricted criminal powers to the Raja with effect from the 1st July, 1923. His Highness Raja Lakshman Sen was granted a *sanad* to this effect and the restriction of getting capital sentences confirmed by the Political Agent was removed. All appeals for mercy from capital sentences awarded by the Durbar lie to His Excellency the Viceroy of India.

*Criminal Jurisdiction.*—The *naib-tahsildars* have the powers of a third class Magistrate while the *tahsildars* enjoy the powers of a second class Magistrate. The Sub-Judge and the Treasury Officer enjoy the powers of a first class Magistrate. All appeals against the orders of the 1st, 2nd and 3rd class Magistrates lie to the District and Sessions Judge. First appeals from the orders of the District and Sessions Judge and second appeals from the orders of the 1st, 2nd and 3rd class Magistrates lie in the Board of Justice while the second appeals from the orders of the Board of Justice are heard by the Chief Court presided over by His Highness.

*Civil and Revenue Courts.*—In Civil and Revenue cases *naib-tahsildars* are empowered to try cases the value whereof does not exceed Rs. 100; while the *tahsildars* try cases up to the value of Rs. 500. The Sub-Judge can try cases the value whereof lies between Rs. 500 and Rs. 1,000. All other cases are filed in the court of the District and Sessions Judge, who also hears all appeals from the orders of the *naib-tahsildars*, *tahsildars* and Sub-Judge. First appeals from the orders of the District and Sessions Judge and second appeals from the orders of the *naib-tahsildars*, *tahsildars* and Sub-Judge are heard by the Board of Justice.

*Board of Justice.*—The Board of Justice has been constituted under the Suket Courts Act, 1981. It is presided over by three or four persons nominated for this purpose by His Highness from time to time. It exercises the powers of an appellate court over the District and Sessions Judge. All appeals against the orders of the Board of Justice are heard by the Chief Court presided over by His Highness.

*The People.*—The people in general are very law-abiding and litigation is not very common. The most common cases relate to land or to kidnapping or abduction of women. Litigants often agree to be bound by an oath, one party submitting to a finding against him if the other party takes the prescribed form of oath. The most common forms are administered either before the gods or by touching the sacred cow. As

the people are generally truth-loving and of a religious bent of mind it becomes very easy for the courts to ascertain the actual facts of the case.

At present there are but few pleaders in the State. The requisite permission for pleaders was accorded by the Durbar only two years ago.

*Local Laws.*—The following local laws are in force :—

1. Fisheries Regulations.
2. Shooting Rules.
3. Adoption Regulations.
4. Pauper Suits Act.
5. Limitation Act.
6. Stamp and Court Fees Act.
7. Wards and Guardians Act.
8. Succession Certificates Act.
9. Loans Act.
10. *Lakshman Dand.*
11. *Lakshman Zabta Faujdari.*
12. *Lakshman Zabta Diwani.*

The Forest Regulations and the Land Revenue and Tenancy Acts are under the consideration of the Durbar.

### Section C.—Land Revenue.

*Fiscal arrangements in the past.*—The system of revenue assessment was most irregular in the past. No proper method was adopted for measuring land. The standard on which assessment was based was the area as determined by the *kardars* in terms of the seed sown. The terms *khar*, *lakh* and *patha* in the Bahl *tahsil*, and *taka* and *damris* in the Karsog *tahsil*, were used to denote the extent of land held by each *mal-guzar*. These terms are still used in preference to acres and *bighas*. Little is known as to what was the seed-measure in the past, but in Sambat 22 *kham* during the reign of Raja Ugar Sen, one Bagta *Kaith* is said to have made a rough and ready survey of the whole State and introduced for the first time a definite seed-measure for different *ilaqas*. Prior to the reign of Raja Ugar Sen the following cesses (*Hasil*) were levied on one *khar* of land :—

Amount.	Description.	REMARKS.
32 <i>takkas</i> or Rs. 2 . . .	<i>Chauntra</i> . . .	By <i>Chauntra</i> was meant the place from where justice was administered. This tax was thus levied to meet the expenses of the Raja's court.

Amount.	Description.	REMARKS.
32 takkas or Rs. 2 . . .	<i>Bacha</i> . . .	This amount was charged for the expenses of the Ruler's wardrobe.
32 takkas or Rs. 2 . . .	<i>Hasil</i> . . .	Cash payment on land.
32 takkas or Rs. 2 . . .	<i>Turkiyana</i> . . .	For tribute paid to the Moguls.
2 takkas . . . .	<i>Bakru</i> . . .	Expenses of the Ruler's kitchen.
2 takkas . . . .	<i>Likhun</i> . . .	For remuneration of <i>kaiths</i> and clerks of courts.
2 takkas . . . .	<i>Jinsal</i> . . .	Pertaining to land.
1 takka . . . .	<i>Murat</i> . . .	A statue of the daughter of one of the Rajas of Suke <sup>t</sup> was set up in Pangua and this tax was levied on the people for the cost and preservation of the statue.
2 lakhs and 3 pathas of grain worth 9 annas.	<i>Kar</i> . . .	Payment in kind on land.

Thus Rs. 8-7 annas in cash and grain to the value of 9 annas (Rs. 9 in all) was charged as revenue per *khar*. Owing to its being contiguous to the boundaries of Mandi, Kulu, Saraj and Sangri, this rate was reduced to Rs. 6-12 per *khar* in Chawasi *Garh*.

Later on Raja Bikram Sen abolished the *Turkiyana* cess, and imposed in lieu of it a revenue of Rs. 4 to Rs. 8 called *Dhal*. This was done to collect the tribute to be paid to the Sikhs, because this tribute was raised from Rs. 10,000 to Rs. 15,000 by Sardar Desa Singh Majithia, who during those days, was appointed *Nazim* over the Hill States by Maharaja Ranjit Singh of Lahore.

This system of revenue and cesses went on till Sambat 21 *kham*. In Sambat 22 *kham* Raja Ugar Sen abolished all multifarious cesses and in addition to the amount of *Dhal* levied a fixed amount of Rs. 11 per *khar*. Over and above this he imposed an additional cess of one seer *kham* of *ghee* (*Jhompari*) to be provided by each hamlet. Shortly afterwards this system was revised by Bagta *Kaith* who visited various *ilagas* and assessed them according to their soil. As a result of his reforms, the revenue was again raised from Rs. 11 to Rs. 16 per *khar*. Side by side with this he brought about a wholesale increase (*Beshi*) in the area of land actually held by the people. Thus where actually a certain *malguzar* was recorded in the State *zeminbands* as holding one *khar* of land, he was recorded by Bagta *Kaith* in the new *zeminband* as holding 1½ or even 2 *khars* of land. Besides this he maintained the system of taking one seer *kham* of *ghee* from each hamlet. But in view of his having made 50 per cent. increment in the rate of revenue, he abolished

the system of taking *Nazrana* called *Dhal*. For the obvious reason that *Dhal* was abolished people would not have seriously felt the 50 per cent. increment in the revenue, but since the area of land actually held by the *malguzars* was also considerably increased against their names in the State records, this put a great burden on the people who, in certain cases, had to pay even double the amount of revenue previously paid.

In the subsequent reign of Raja Rudar Sen, affairs went from bad to worse. The cess of *Dhal* was re-imposed and all *Barto* land that was granted free of revenue to certain persons in lieu of their services to the State, was resumed and assessed to land revenue at the rate of Rs. 16 per *khar*. Many *Sasan* grants were also resumed, and wood for building purposes, which formerly had been granted free, was now sold. Export and import duties were levied on the *zemindars* and grazing fees were also imposed. Various other imposts were levied and this caused great dissatisfaction in the State.

Considerable improvements in the affairs of the State were effected during the reign of Raja Dushatnikandan Sen. In 1888 A.D., the land revenue was reduced by 2½ annas in the rupee in Chawasi, Ramgarh, Bagra and Kajaungarhs, and 2 annas in the rupee in the rest of the State. Many concessions were granted, especially to Brahmans and Rajputs. Grants of revenue-free land, known as *Barto*, which were resumed in the time of Raja Rudar Sen were again allowed to menials, artisans, etc., in lieu of services rendered by them. The revenue from nearly two-thirds of the cultivated area began to be collected in cash and the average rate of assessment was Rs. 13 per *khar* of land. But side by side with all this, the evil of bidding for the revenue of land cropped up. Thus where A paid Rs. 10 as revenue for his land, B would put in a petition that he was prepared to pay Rs. 15 as revenue for the same land. Such petitions were freely entertained and the State asked A if he would pay Rs. 15 and, if he refused, would transfer his land to B on a revenue of Rs. 15. This sometimes increased the rate of revenue to Rs. 50 per *khar*. A statement of the miscellaneous items of revenue realised during the reign of Raja Dushatnikandan Sen is given in section C of Chapter I.

The various items of demand before the new assessment are given below in rupees :—

Nature of demand.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
	Rs.	Rs.	Rs.	Rs.	Rs.
Cash demand . . . . .	10,907	1,359	4,119	5,274	44,575
Value of collections in kind . . . . .	12,491	1,175	5,791	6,013	12,000
Revenue assigned . . . . .	7,252	459	1,872	64	3,780
Tax on hides . . . . .	500	200	450	350	1,500
<b>Total of gross Demand.</b>	<b>31,150</b>	<b>3,203</b>	<b>12,232</b>	<b>11,701</b>	<b>61,855</b>

*The first regular settlement.*—The first regular settlement was introduced by His Highness Raja Lakshman Sen and for this purpose the services of Diwan Mohan Lal, a Naib-Tehsildar in the Lahore Division, were secured by the Durbar. Diwan Mohan Lal joined the State on 19th October, 1921, as an E. A. S. O. and was granted the powers of a Settlement Collector. He got all the area--cultivated, uncultivated as well as jungle—properly measured.

*Tenures.*—The Raja is the sole proprietor of all land in the State—whether cultivated or waste. He assumes possession of all land left by a *malguzar* who dies without heirs. Persons who hold land on revenue are called *malguzars*; they can make any arrangements they like for the cultivation of lands held by them, but unlike the inferior proprietors of the Punjab, they cannot alienate their lands without the express permission of the Durbar. During the present settlement operations they have been regarded as permanently secure in their lands, subject to their being loyal and obedient to the Raja, their duly paying the land revenue and cesses and rendering certain authorised dues and services.

Tenants are of two kinds, occupancy tenants and tenants-at-will. An occupancy tenant has a right to hold his land so long as he pays the rent fixed by authority and to pass it on to his descendants on the same terms. A tenant-at-will is a tenant from year to year and his rent is determined by the agreement between himself and his landlord.

The general principles adopted in the Settlement Operations in regarding a tenant as occupancy tenant are as follows:—

- (1) A cultivator or his ancestors, who had been in undisturbed possession for about twenty years and had paid uniform rent in this period.
- (2) A cultivator or his ancestor, who had broken up land for cultivation for the last twelve years, and had since then paid uniform rent.
- (3) A cultivator or his ancestor, who had built a house on the land or had otherwise effected more than ordinary improvements.

It has been decided by the Durbar that no occupancy tenant can be ejected from his tenancy without the confirmation by the Durbar, that the rights of occupancy shall descend according to the customary rules of inheritance and that an occupancy tenant shall be entitled to make improvements on his tenancy, but without the consent of the Durbar he shall not be empowered to alienate his land to any one except to his *malguzar*.

Before the Settlement Operations cultivators, locally called *Basnus*, had no security of tenure and in many cases tenants of long standing had to remain content with the private assurances of their influential landlords. But now, except where the temporary status of a tenant-at-will was readily admitted, their rights have been defined and their posi-

tion has been strengthened with the result that it has created a fair number of occupancy tenants in the State. This is sure to give some inducement to the tenants to improve their lands and will also prevent the evils of insecurity from which they had previously suffered.

The following table gives the percentage of cultivated area held by *malguzars* :—

Description.	Bahl.	Jaidevi.	Bairkot.	Dehar.	Karsog.
Kanets . . . . .	19	51	65	79	54
Brahmans . . . . .	8	19	6	16	15
Rajputs . . . . .	15	1	13	..	2
Jats . . . . .	5	..	1	..	..
Labanas . . . . .	2	..	..	..	..
Arains . . . . .	5	..	..	..	..
Kolis . . . . .	24	14	3	..	11
Khatris . . . . .	1	..	..	..	..
Bohras . . . . .	1	..	..	..	3
Julaha . . . . .	1	..	..	1	..
Chumars . . . . .	1	1	4	2	2
Dumnas . . . . .	2	5	2	2	2
Chanals . . . . .	10	..	..	..	2
Others . . . . .	2	6	3	..	6
Durbar . . . . .	3	3	3	..	3
Temples, etc. . . . .	1	..	..	..	..
<b>TOTAL . . . . .</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

*Assessment circles*.—For the purposes of assessment the State has been divided into five circles and the following description gives the salient characteristics of each circle.

(a) Bahl Circle. The Bahl circle forms the central part of the Bahl *tahsil*. From the agricultural point of view it is the most secure and the most fertile tract in the whole State. This circle consists of 18 estates. The villages on either side of the Sundarnagar-Mandi road are situated on an open plain about 8 miles in length and from 1 to 4 miles in breadth.

On all sides of the main plain there are several plateaus situated at a slight elevation. On these plateaus there are large and open fields which receive comparatively little irrigation, but, owing to the excellent quality of the soil they present the richest example of first class *barani* cultivation. In fact, the whole tract is closely cultivated ; there are few forests and grass-lands are scanty. A large area of this tract either receives permanent irrigation from the Suketi and Kansa *khads* and their affluents, or is kept moist by their overflow in the rains. *Sailali* land is practically confined to this circle. All level and irrigated land in this tract is double cropped, and the cultivation being already extensive, there is little scope for its further extension. The area under *Kharif* crop is much larger than that under *Rabi*, the chief crop being rice and maize in the former and wheat in the latter harvest.

This tract is most thickly populated, and the average cultivation is 3.1 acres per holding, which shows that the size of the holdings is fair. The cultivators are degenerate and drinking is rife among them.

This circle contains the capital of the State at Sundarnagar and this, apart from its natural advantages, has made it all the more important. It is well served with roads and has improved means of communication.

Taking it all in all, the circle is secure and well-watered ; its soil is of even quality, very fertile and productive of high crops. The people of this circle are more prosperous than those of any other part of the State.

(b) Jaidevi circle. This circle is the connecting link between the Bahl and the Karsog *tahsils*. It receives more rain than the former and less than the latter, and is, therefore, immune from the worst effects of drought as well as of excessive rainfall. It consists of 17 estates and is fairly rich in grazing plots. In some of the estates the grazing areas are more than sufficient for the needs of the people. The Sundarnagar-Simla road passes through the town of Jaidevi proper, which contains a bazar of fair size and has many shops owned by Khatris and Brahmans. This bazar is a ready market for all the surplus produce of the *zemindars*.

Some portions of this circle consist of precipitous hills and transverse spurs on which the soil is poor and gritty. The lower slopes are generally easy and contain wide stretches of open cultivation. The quality of the villages is mixed and their conditions vary enormously. The irrigation is neither so secure nor so extensive as in other circles of the Bahl *tahsil*. If it rains much of the manure put in the fields generally flows down towards the adjoining estates of the Bahl circle.

Considering the varying conditions of the circle, the percentage of double cropping is rather high for the tract. The area under *Kharif* crop is larger than that sown in the *Rabi* harvest. The main crops of *Kharif* are rice, maize and *Kodra*, while wheat is the only prevailing crop of the *Rabi*.

The tract is very sparsely populated. Kanets form the predominating body of *malguzars* here. The cultivators are industrious and enterprising and there is much scope for the extension of cultivation.

(c) Bairkot circle. The Bairkot circle is much broken up and contains 17 estates. In some parts of the circle the hills are very precipitous, but the lower slopes are easy, and it is along them and in the valleys that the cultivation is mainly situated. The conditions and characteristics of the different parts of this tract vary enormously. Thus, in some places, as in Baila, Seeli, Sabyan, Churar, etc., there are large stretches of open fertile land equal to the best villages of the Bahl circle, but the general impression conveyed by villages like Luhnun, Nalot, Phagla, Kandhar, etc., which lie on the precipitous slopes of transverse spurs, is one of rugged inhospitality and of the absence of shade and water. The supply of water in the streams running in this circle is often uncertain and rarely sufficient for the *Rabi* harvest. The areas sown in the *Kharif* and the *Rabi* harvests are 3,188 and 1,762 acre., respectively. The chief crops of the *Kharif* are rice and maize. Wheat forms the only main crop of the *Rabi*.

Like the Jaidevi and the Dehar circles, Kanets form the majority of the *malquzars* here, and 80 per cent. of the area is cultivated by the *malquzars* themselves. As compared with other circles, the holdings in this tract are of good size. The population is fairly distributed and its pressure per square mile of cultivation is 721.

Except at Phagla and Kandhar the circle is poor in forests. The grazing areas, however, are very extensive and, in some places, of first rate quality. Snow is rare except on the highest peaks, and it never interferes with cultivation. The tract is famous for its mango gardens which exist in the villages of Jaroli, Seeli, Baila, Karara, and Balag. The mangoes of Jaroli Bagh are very delicious and of fairly large size. Sugar-cane, *ghandhiyalis* (one of the species of edible arum) *adrak* (green ginger), and *zaminkand* (a kind of sweet potatoe) are also produced in the lower portion of this circle. This portion is known as Kla dedi.

The Sundarnagar-Bilaspur road passes through many of the villages of this circle. Having Sundarnagar on one side and Dehar on the other, the people of this circle have little difficulty in disposing of their surplus produce. They have larger grazing facilities and more sources of miscellaneous income than the people of the Dehar circle and, as such, have a better revenue paying capacity than the latter.

(d) Dehar circle. This circle comprises 21 estates which are situated on varying heights ranging between 2,000 and 4,000 feet above sea-level. In Dehar proper and on both sides of the road running between Dehar and Sundarnagar there is an open and level plain yielding good crops. Above this plain there are some plateaus where the cultivation is open but irrigation streams are scanty. The entire area comprises a net-work of low hills and small valleys, and only a small portion of this circle near Salapar and Khural is covered with forest. At Dehar there is a very good State rest-house situated just on the bank of the Sutlej.

There is a good deal of *Barani* III area in this circle and its yield is generally *Kulth* which is comparatively a poor crop. Husbandry is of a moderate standard and only 8 per cent. of the total cultivated area is irrigated. The area under the *Kharif* harvest is more than double the area sown in the *Rabi*. The chief crops of the *Kharif* are maize and *Kulth* while wheat is the prevailing crop of the *Rabi* harvest. Gram is also produced in larger quantities here than in any of the other circles.

Nearly 80 per cent. of the *malguzars* are Kanets, and as much as 85 per cent. of the area is cultivated by the *malguzars* themselves. The population is neither so sparse as in the Jaidevi circle nor so congested as in the Bahl circle. The density of population is 836 souls per square mile of cultivation and the holdings are of moderate size.

Grazing areas are abundant and the people have some miscellaneous sources of income as well. The Sundarnagar-Bilaspur road which goes as far as Rupar passes through the Dehar and Kangu estates of this circle, and owing to the extensive mule traffic, grass and fuel are sold in abundance by the *zamindars* at and near Dehar proper. Other roads and pathways of this circle are bad, but with the establishment of new *tahsil* headquarters at Dehar, they are likely to receive more attention.

Surplus produce is easily disposed of on the occasion of fairs which are frequently held at Dehar and the adjoining tracts of the Bilaspur State. Here, as everywhere else in the hills, the people are generally involved in debt, but having regard to their miscellaneous sources of income one might say that on the whole they are well off.

(e) The Karsog Circle or more commonly known as the Pahari Circle. This circle is larger in area than the other four circles. For the purposes of assessment this circle has been divided into 16 parts and a brief description of the various parts is given below :—

1. *Kaulpur Garkh*.—This is the smallest of all the *garhs* of the Karsog *tehsil*. It adjoins the Jaidevi circle of the Bahl *tehsil*. The eastern tract is uneven and is formed of rocks of diverse elevation. The Davis Road passes through this *garkh*. In this *garkh* there are sufficient grass lands but very few forests. There is a Rest House at Ghiri in this *garkh*. The soil is almost *Bakhal* and only  $\frac{1}{4}$ th of the area is cultivated. The *Kharif* is more important than the *Rabi*; the chief crops being wheat, *mungi*, *kodra* and rice. The area is rather sparsely populated; the Kanets being the predominating caste.

2. *Mangarh*.—This *garkh* lies on the south of Kaulpur and adjoins the Mandi State towards the north-east. The ground is uneven and the soil is *Bakhal*. Snow falls in the northern parts of this *garkh*. There are many forests in this *garkh* and the people have grazing facilities. The chief crops grown

in this *garh* are wheat, barley, maize, rice and *kodra*. Potatoes and *bhang* are also grown and exported. The Davis Road passes through a portion of this *garh*. There are two very good slate quarries in this *garh*. The Kanaits are the principal inhabitants.

3. *Tikkar Garh*.—Snow falls in this *garh* during winter and lasts for a long time. There are many *khads* in this tract and the ground is uneven, stony and poor. There are many forests and sufficient grass lands. Only one-fifth of the area is cultivated ; the Kanaits, Brahmans and Kolis being the principal *malguzars*. The people trade in *ghi* and honey. The soil is poor and wild animals from the forests damage the crops considerably.

4. *Northern Pangna Garh*.—This forms the central part of the Karsog *tahsil*. The Pangna town which contains the old palace of Raja Bir Sen lies in this *garh*. It is inhabited mostly by Brahmans and Bohras while Kanaits and Kolis form the major portion of the population of this *garh* as a whole. The land in the Pangna *garh* is even and irrigated while the remaining area is almost *Bakhal* and uneven. The eastern portion of this tract remains clad with snow for sometime. The Simla road passes through this *garh*. The chief crops are wheat, maize and *kodra*.

5. *Southern Pangna Garh*.—The Simla Road passes through this *garh*. At Alsindi there is a State Rest House. Only 5 per cent. of the cultivated area is irrigated, the rest is all *Bakhal*. The grazing area is sufficient. Kanaits form the majority of the *malguzars*. Two-thirds of the cultivated area is under *Kharif*; the chief crops being maize, *kangni*, *kodra* and *kulth*. Wheat is the prevailing crop of the *Rabi*.

6. *Karsog*.—This includes the *ilaqas* of Baramgarh Pali and Beuns and a part of Udepur and contains the head quarters of the Karsog *tahsil*. The whole of *Ilaqa* Beuns is irrigated while the remaining tract is all rocky. The Rampur-Bushahr Road passes through this *garh*. The snowfall is abundant. *Khad* Amla Bamla irrigates quite a large portion of the irrigated area of this *garh*. The remaining tract has abundant grazing facilities. The Kanaits predominate in this *garh*. Rice, maize, *kodra*, wheat and barley are the principal crops. The bazar of Karsog is a ready market for the people of this *garh*. This *garh* contains the Chindi Rest House, on the Davis Road.

7. *Kajaw Garh*.—The whole area round Momel in this *garh* is comparatively level, rivalling the Bahl in fertility. The soil is rich and deep and the area is irrigated and double cropped. This *garh* contains the temples of *Mahadeo* and

Kao. The Bushahr Road passes through this tract. The Kanaits form the major portion of the population. Maize, *kodra*, *kangni* and *kulth* are the principal *Kharif* crops while wheat is the only important *Rabi* crop.

8. *Ramgarh*.—This *garh* is situated on a higher level. It adjoins the Mandi State on the north and the Chawasi *garh* on the east. The area is broken up and the soil is poor. Only 15 per cent. of the total area is cultivated and out of it only 5 per cent. is irrigated. There are many forests in this tract but the grazing areas are few. The Bushahr Road passes through this *garh*. Wheat is the only important crop grown here.
9. *Chawasi Garh*.—This *garh* lies on the extreme east of the State on the northern border of the Sutlej. The soil is rocky and poor. Grass lands are few in this *garh*. Wheat is the only prevailing crop of the *Rabi* here. The Bushahr Road passes through this *garh*.
10. *Bogra Garh*.—The Sutlej borders it on three sides and separates it from the States of Bhajji and Shangri. The soil is thin and poor and the greater portion of the area is bare and dry. Snow falls abundantly. Wheat is the only important crop grown here.
11. *Mahun Garh*.—The Sutlej separates it on the south from the Bhajji State. The soil is uneven and broken up and only 8 per cent. of the entire area is irrigated. The chief *Kharif* crops are maize, *kodra*, *kangni* and *kulth* while wheat is the only important crop of the *Rabi*. This *garh* is famous for forests and grass-lands. Kanaits form the major portion of the population here.
12. *Reunsi Garh*.—The Simla Road passes through this tract. This tract contains the town of Charagh. There is a fairly large area under cultivation in this *garh*. Kanaits and Brahmans are the predominating castes of *malguzars* here. The chief crops are maize, wheat, *kodra*, *kangni* and *kulth*.
13. *Eastern Derahat Garh*.—The Derahat *garh* lies on the southern extremity of the State and the river Sutlej separates it from the States of Bhajji, Baghal and Mangal. *Khad* Sarwar divides it into two parts. The area lying towards the east of this *khad* is named the Eastern Derahat *Garh*; while the remaining portion is called the Western Derahat *Garh*. Only 10 per cent. of the cultivated area is irrigated, the rest is all *Bakhal*. The village Tattapani which lies on the Simla Road, and which is famous for its hot water springs, is situated in this *garh*. The soil is good and generally double cropped. The Brahmans form the majority of the *malguzars*.

11. *Western Derahat Garh*.—This *garh* is composed of uneven rocks of diverse elevation and contains many *khads*. Kanaits form the majority of the population. The grazing lands are sufficient in this *garh*. Maize, *kulth* and *dhan* are the principal *kharif* crops while wheat is the only important *rabi* crop.
15. *Batwara Garh*.—The river Sutlej separates it from the Bilaspur and Mangal States. There are many *khads* which irrigate this tract. Maize, *kodra*, *mash* and wheat are the main crops in this *garh*.
16. *Dhar Bandli*.—This tract is an uncultivated piece of land and contains bamboo, *chil* and *ban* forests.

*Classification of soil*.—The following soil classification has been adopted in the State :—

#### *Irrigated area.*

*Kuhli I*.—Permanently watered soil that is irrigated for both harvests, and as a general rule produces two crops annually. It is generally situated in the centre of the terraced hill sides and is well manured.

*Kuhli II*.—Similar to above, but less manured.

*Kuhli III*.—Similar to *Kuhli I*, but temporarily watered, yielding generally one crop.

*Sailab*.—It contains the small area, lying along the banks of the main streams, which remains moist and is generally single cropped.

#### *Unirrigated area.*

*Bakhal I*.—Soil well manured and producing two crops annually. It is generally situated in close proximity to dwelling houses.

*Bakhal II*.—Similar to above, but less manured owing to its being situated at a distance from dwelling houses.

*Bakhal III*.—A poor soil broken up in steep slopes and not sure of two crops.

“ *Bir* ” is the local name for grassy patches in the fields, and “ *Rutas* ” for hay-fields, i.e., land kept for hay which is in individual possession.

“ *Gair Mumkin* ” is the name given to irreclaimable plots. Land which was once cultivated but which has not been cultivated for four successive harvests has been entered in the Settlement records as “ *Banjar Jadid* ;” and land which continued to be uncultivated for 8 harvests or over has been entered as “ *Banjar Kadim*. ”

*General principles governing the new assessment*.—The general principles governing the new assessment as laid down by His Highness Raja

Lakshman Sen for the guidance of the Settlement Collector may be summarised as below :—

1. For the purposes of the assessment, the Durbar's share in the shape of land revenue, apart from the other dues and cesses to which they may be entitled, was fixed at one half of the net assets, which after the deduction of *Kamin's* dues came to 24 per cent. of the gross produce.

2. The abolition of *pala bagar* was sanctioned and the only forms of *begar* to be recognised in future are the following :—

- (a) Attendance on the camp of high officials of the British Government when they happen to visit the State.
- (b) Arrangements for the camps of State officials when out on tour including the carriage of their *dak* by stages.
- (c) Service to the Raja on special occasions, such as accession to the *Gaddi*, marriage of the Raja or of his relatives, occasions of mourning, etc., *Badi Jadi* and *shikar* tours of the ruling prince or of his relatives.
- (d) Repairs of existing roads.

3. Other services, including the transport of the luggage of officials on tour, are to be paid for at a rate fixed by the Durbar from time to time.

4. Cesses were fixed at 25 per cent. of the land revenue, of which  $12\frac{1}{2}$  per cent. was to be a cess in lieu of *pala begar*. The only persons exempted from this cess were :—assignees of land revenue if exempted by the terms of the *santha*, all Rajputs, Brahmans and Khatri's who did not cultivate themselves and all persons who could establish a claim to this exemption in respect of services rendered or on the payment of *Nazrana*.

5. The abolition of the collection of revenue in kind was sanctioned.

6. Cesses like *Saghai*, *Jansal* and *Kar Jhumpari* were abolished.

*Enhancement of existing revenue.*—The general grounds for increasing the revenue demand in the new assessment are :—the moderateness of the existing demand in all the circles except Bahl; increase in cultivation by illicit *nauar* or other encroachments; greater opportunities for employment of the people within and outside the State on account of the abolition of *pala begar*; a substantial rise in the selling value of agricultural produce and cattle, and a general increase in the wages of skilled and unskilled labour.

As stated above the existing demand was most unequally distributed. Some villages were heavily assessed, while in others the demand was too low. The collections in kind made the whole thing still more complicated. These inequalities may best be judged from the fact that in the Bahl circle the present incidence per *khar* varies from Rs. 10-3-2 to Rs. 55-5-9; in Jaidevi it varies from Rs. 7-7-6 to Rs. 37-12-6; in Bairkot from Rs. 7-5-3 to Rs. 46-2-0 while in Dehar it varies from Rs. 15-13-1 to Rs. 43-8-1.

The new demand has been fixed at the following rate :—

	PER ACRE.						
	RS. A. P.			RS. A. P.			
<i>Kuhli I</i>	.	.	.	.	.	.	4 4 0 to 6 8 0
<i>Kuhli II</i>	.	.	.	.	.	.	3 10 0 „ 5 12 0
<i>Kuhli III</i>	.	.	.	.	.	.	3 4 0 „ 5 4 0
<i>Sailab</i>	.	.	.	.	.	.	4 8 0 „ 5 8 0
<i>Bakhali I</i>	.	.	.	.	.	.	2 2 0 „ 5 0 0
<i>Bakhali II</i>	.	.	.	.	.	.	1 10 0 „ 4 0 0
<i>Bakhali III</i>	.	.	.	.	.	.	1 0 0 „ 2 8 0
<i>Banjar</i>	.	.	.	.	.	.	0 8 0 „ 1 0 0
<i>Rutas</i>	.	.	.	.	.	.	0 1 0

The rates of *banjar* and *rutas* have been kept uniform. These *banjar* areas having fallen out of cultivation within the *malguzari* holdings can be broken up without interference by the State, a uniform rate of Re. 1 per acre has been sanctioned. No assessment has been proposed for pasture lands and other culturable and unculturable waste lands included in the grass growing *Dhars*.

Water mills are entered in the State *zeminbands* against the names of the respective mill owners and are separately assessed to land revenue. The rate of revenue on them varies according to their situation and other circumstances. During the Settlement Operations detailed statements of rights in the mills were prepared and incorporated in the record of rights. Each mill has now been assessed according to its capacity for payment.

The following statement shows the new demand for the whole State in rupees :—

Circle.	Present gross demand.	Proposed revenue proper.	Proposed cesses on revenue.	Total.	Increase.	Percentage of Increment.
						7
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bahl	31,150	31,100	7,775	38,875	7,725	25
Jaidevi	3,203	3,820	955	4,775	1,572	50
Bairkot	12,232	12,460	3,115	15,575	3,343	25
Dehar	11,701	12,000	3,000	15,000	3,299	28
Karsog	61,855	63,300	15,825	79,125	17,270	29
Total	120,141	122,680	30,670	153,350	33,209	27

\* In July, 1926, the Durbar decided to exempt *banjar* from assessment so long as it remains as such. This has reduced the net demand by Rs. 2,688. Besides this a reduction of Rs. 400 in the demand for the Bahl circle was also announced.

The new demand includes the cess in lieu of *pala begar* as well. It has been received with feelings of satisfaction by the people and may be regarded as quite moderate.

*System of village officers.*—The present *kardars* of different *garhs* and *ilaqas* comprise *Kaiths*, *Palsaras*, *Kuthialas*, *Mehars* and *Jeltas*. None of these appointments is hereditary and all these *kardars* are appointed on payment of *Nazrana*. The *Kaith* collects the revenue, keeps the accounts, carries out the orders of the Durbar and supervises the work of his subordinates. The *Palsara* is generally responsible for all public work within the *garh*. The *Mehar* is the *Lambardar*; he is responsible for supplying *bejaris* and collecting revenue and cesses.

It is proposed to abolish this system and to introduce a scheme for the appointment of village officers. The chief matters to be considered in making these appointments will be as follows :—

1. The constitution of the community to be represented.
2. Family claims of the candidates.
3. Extent of their landed property and their freedom from debt.
4. Their character, ability and personal influence.
5. Any service rendered to the Durbar by themselves or the families to which they belong.

*Revision of revenue assignments.*—The most important work of the Settlement was the revision of revenue assignments. The area of these assignments is 5,009 acres of which the assessment is Rs. 13,242.

The conditions attaching to all grants in addition to any special terms prescribed in the *santha* are as follows:—

- (a) That they are dependent on the will of the Raja.
- (b) That they are conditional on loyalty to the Raja and good conduct. Grants to Brahmans are also subject to and dependent upon prayers for the life and welfare of the Raja.
- (c) That grantees shall have no power of temporary or permanent alienation without the previous sanction of the Durbar ; and that this sanction should generally relate to *Malguzari* rights and not to the assignment, which will be resumed on alienation.
- (d) That succession shall ordinarily be through direct male legitimate descendants of present holders. *Sartoras* and adopted sons shall have no right to succeed, but widows shall have an interest.
- (e) That all future increases shall be liable to assessment.

*Cesses.*—The cesses at 25 per cent. of the land revenue are distributed as follows:—

	Per cent.
Cess in lieu of <i>pala begar</i>	12½
<i>Patwari's</i> cess	4
<i>Zaildar</i> ( <i>Palsarai</i> ) cess	1
<i>Lambardar, Jelta</i> and village officers' cess	4
<b>Roads, hospital, and school cesses including the <i>dak carriage</i> cess</b>	<b>34</b>

All *malguzars* and assignees previously exempted from *pala begar* are exempted from the  $12\frac{1}{2}$  per cent. cess in lieu of *pala begar*. The remaining cesses amounting to  $12\frac{1}{2}$  per cent. of land revenue are payable by all grantees of land revenue and *malguzars*.

#### Section D.—Miscellaneous Revenue.

*Excise*.—The Bahl *tahsil* consumes most of the liquor distilled in the State. In this *tahsil* even young children are in the habit of drinking. This may rightly be regarded as the cause of the indebtedness of the people of this *ilqa*. The Durbar have substantially enhanced the rate of liquor from two annas per bottle of the lowest quality to eight annas per bottle of the same quality, but this has had very little effect on the habits of the people. A uniform rate for liquor prevails throughout the State, the rate being from 8 annas to Re. 1-4 a bottle.

There are 17 distilleries and 22 shops for the retail vend of liquor in the State and the contract to distill and sell liquor in the State is auctioned yearly. The liquor contract yields an annual revenue of about Rs. 25,000 to the Durbar.

The Excise Department is controlled by the Excise Officer who is assisted by one Sub-Inspector and one *Darogha*. Cases of illicit distillation are very rare.

The right to sell opium and *charas* in the State is also sold by auction every year and this yields an annual income of about Rs. 3,000 to the Durbar.

There is only one shop at Bhojpur for the sale of *charas*. *Charas* is imported from the plains under a license issued by the Agent to the Governor General, Punjab States.

All opium grown in the State is purchased by the Durbar and is sold to the contractor at some profit. Any more opium required by the contractor is imported from the plains.

The opium rules have now been revised by the Durbar in consultation with the late Mr. Cox, Excise Commissioner, Central India. They are on the lines recommended by the Hague International Convention.

*Other miscellaneous revenue*.—The approximate annual income derived from other sources is as follows:—

	Rs.
Shop Tax . . . . .	4,200
Slate Quarries . . . . .	4,000
Rent . . . . .	500
Bridge Tolls . . . . .	520

*Court fees and non-judicial stamps*.—Court fees and non-judicial stamps are sold to the public through authorised agents who are allowed a commission on their sale. The approximate annual income from judicial stamps is Rs. 10,000 and that from non-judicial stamps about Rs. 5,000 only.

### Section E.—Police, Jail and Army.

**Police.**—There are three police stations in the State, *viz.*, Sundarnagar, Karsog and Dehar. At Sundarnagar there are one Superintendent, one sub-Inspector and one Court Inspector of Police, while Karsog and Dehar are each under the charge of a sergeant. There are 35 constables in the State.

At present the District and Sessions Judge is the ex-officio Superintendent of Police but His Highness' *khawaszada* brother has been sent for training at Phillaur in this capacity. The working of the police is very satisfactory. Crime is very light and the most common offences relate to kiduapping and abduction of women. The people in general are law-abiding and offences against the Government are very rare.

**Jail.**—There is only one jail in the State. The average number of prisoners at one time is about ten. The prisoners work in the gardens and the Bhim Press. Cases of escape are extremely rare and the relations of prisoners with their warders are very happy.

The Medical Officer of the King Edward Hospital acts as ex-officio Superintendent of the Jail.

**Army.**—The State army has been in existence from time immemorial, but the present forces were organised in July, 1922 on the Imperial Defence System. This was done at the instance of His Highness Raja Lakshman Sen who expressed his anxiety to assist the British Government by maintaining a regular army. The present forces consist of one platoon of infantry (Lakshman Infantry),  $\frac{1}{2}$  troop of cavalry (Lakshman Cavalry) and 30 bandsmen and pipers. The Military Secretary is directly responsible to His Highness the Commander-in-Chief for the discipline of the Forces and also acts as the medium of correspondence between the Durbar and the Military Adviser, Punjab States Forces. The Officer Commanding is directly in charge of the Forces and is assisted by one subedar, one jamedar and one resaldar. The Forces are armed with Government weapons. They drill regularly and are often inspected by the Military Adviser, Punjab States Forces. The infantry serves as a Guard of Honour on ceremonial occasions and supplies guards to the Palace and the Treasury. The Lakshman Cavalry serves as His Highness' Body Guard.

### Section F.—Education.

**Education.**—It is to be regretted that Education has not received as much attention at the hands of Raja Lakshman Sen's predecessors as it ought to have. When the present ruler came to the *gaddi* there was only one primary school in the whole State, although Sir Bhim Sen had undertaken the construction of the building for the proposed O'Dwyer Bhim High School. Thanks to the present ruler, there are now a number of schools, one Middle School in the Sadr and three primary schools at Dehar, Karsog and Pangna. In 1920 the number of

students in the State was 72 while the number of students in March, 1923 was 205. An analysis by caste is given below :—

Brahmans	.	.	.	.	.	.	.	.	.	.	.	.	55
Rajputs	.	.	.	.	.	.	.	.	.	.	.	.	51
Kanaitas	.	.	.	.	.	.	.	.	.	.	.	.	32
Mahajans	.	.	.	.	.	.	.	.	.	.	.	.	30
Mohammedans	.	.	.	.	.	.	.	.	.	.	.	.	4
Others	.	.	.	.	.	.	.	.	.	.	.	.	33

Urdu is taught in the muffasil schools while arrangements have been made to teach English, Urdu and Hindi in the Sadr School. The staff is mostly untrained, but steps are being taken to replace the present staff by trained teachers. A High School for the Capital is also contemplated.

The Sadr School possesses one tennis and one football club and tournaments are held annually to encourage sport in the Education Department.

The Prince of Wales' Orphanage has been constructed. Orphans will very shortly be admitted.

The Durbar hope that in the near future the State School in the Sadr will be recognised by the Punjab Education Department. The Inspector of Schools, Jullundur Division, has inspected the School and advised the Durbar on the measures to be adopted for getting the school recognised.

There is a Dramatic Club in the Sadr School and religious plays are yearly staged by the Club on the occasion of His Highness' birthday.

A Girls' School has recently been opened in Purana Nagar Bazar.

### Section G.—Medical and Sanitation.

*Medical and Sanitation.*—The King Edward Hospital is the only hospital in the State. Till recently it has always been under the charge of Sub-Assistant Surgeons, but the present Medical Officer is a M.B., B.S. of the Punjab University. The Hospital statistics for the year 1923-24 are as follows :—

Indoor patients	.	.	.	.	.	.	.	.	.	.	.	129
Outdoor patients	.	.	.	.	.	.	.	.	.	.	.	16,870
Major Operations	.	.	.	.	.	.	.	.	.	.	.	4
Minor Operations	.	.	.	.	.	.	.	.	.	.	.	177
Medico-Legal Cases	.	.	.	.	.	.	.	.	.	.	.	8

Work in the Hospital is increasing every day and in the near future the appointment of a Sub-Assistant Surgeon to work under the Medical Officer may become a necessity.

There is no *zenana* hospital in the State and the Durbar are seriously considering the necessity of having one in the Sadr.

The present hospital has a very good building and its operation room is well equipped. There are 6 wards in the Hospital which have accommodation for 12 beds.

The Durbar have employed *vaid*s in the various *tahsils* of the State. They are doing very well as their's is the most popular system of medicine amongst the people of the hills.

The most common diseases prevalent in the State are malaria, rheumatism, diseases of the eye, venereal diseases and liver complaints.

The influenza of 1918 caused great havoc but fortunately it can be said, that an epidemic of this nature is quite rare in the State.

The local Municipal Committee is in charge of the sanitation of the town and performs its duties well.

## CHAPTER IV.—PLACES OF INTEREST.

*Sundarnagar*.—Sundarnagar is situated at a height of about 3,000 feet above sea level. It is one of the most beautiful places in the hills and is the headquarters of the State. The town, which lies in a valley, comprises the four small bazaars of Chatrokhari, Pung, Bhojpur and Purana Nagar and includes Baned and Khanokri. There is a Post and Telegraph Office at Sundarnagar and a branch post office at Bhojpur. There is also a telephone system and an electric installation in the town.

The Raja's palace is situated quite close to Chatrokhari bazaar. The present palace is a *kachcha* building of the old fashion and the Raja has, therefore, taken up the work of erecting a new building. The new palace will be named the Lakshman Villa.

The Mall road in the capital is most picturesque. It was constructed by Raja Sir Bhim Sen and has been vastly improved by the present Raja.

The most important buildings in the town are the Lakshman-Bhima Club, the Courts, King Edward Hospital, the Baghkhlas Kothi, the Dak Bungalow and the Surajkund temple. The Baghkhlas affords a most pleasant sight. A road between Baned and the interior of the Sundar Ban has been recently constructed and offers most charming views. It is named, "The Raj Road."

The High School building, which promises to be one of the best in the State, is under construction, while the Prince of Wales' Orphan House is nearing completion.

It is proposed to put up military barracks to the west of the Indian Guest House. The ground is being levelled for this purpose.

The most interesting of all the places in Sundarnagar is the Sukhdev Batika—the abode of the great Sukhdev Rishi. It has recently attracted the attention of the Raja who has turned it into a veritable fairy land. Several ornate plots have been laid out and many interesting zig zag paths have been constructed on the hill. On the top of the hill there is a fine tennis lawn and a *baradari*. At the foot stands the lovely "Retreat," a small but beautiful bungalow to which His Highness sometimes retires. It is intended to build a zoo in the Sukhdev Batika. There is a cave near the Retreat which is said to lead to Hardwar. Some *Rishis* are said to have reached Hardwar by this means. Quite close to the cave there are two water springs, known as the Ganges and the Jumna.

*Purana Nagar*.—The Nārsingh temple and the *Jamak-ka-bagh* are worth seeing in Purana Nagar.

*Bhojpur*.—Bhojpur is the most commercial of all the bazaars in the State. There is a veterinary hospital and a *serai* there.

There is a municipal committee in Sundarnagar which looks after the health and sanitation of the town.

*Chaumukkha*.—At a distance of about two miles from Sundarnagar on the Dehar road is a spring containing most brilliant water. The water comes out of four spouts and the spring is known as *Chaumukkha*, i.e., four mouthed.

*Dehar*.—Dehar is another important town situated on the Sutlej on the border of the State. At Dehar there is a suspension bridge over the Sutlej. The bridge is maintained by the Punjab Public Works Department. Besides the headquarters of the Dehar *tahsil*, Dehar has a Dak Bungalow, a primary school and a post office. At Dehar there is an old fort which is now used as a granary.

*Jaroli*.—Midway between Sundarnagar and Dehar at *Jaroli Bagh* a temple has been built by H. H. Rani Sirmuri of Suket.

*Pangna*.—Pangna is also an important village. It was once the capital. The old palaces are still in existence though, unfortunately, they are not properly maintained.

*Karsog*.—Karsog is the headquarters of the Pahar *tahsil* and is an important place. Quite close to it are the temples of Kao and Momel. There is a primary School at Karsog.

*Tattapani*.—Tattapani is situated on the Sutlej on the border of the Suket and Bhajji States. It contains hot water springs. They are medicinal springs and are used as a cure for gout and rheumatic pains. These springs are frequently visited by Europeans and Indians. Between Tattapani and Simla there is a *rikshaw* road.

## APPENDIX I.

### THE DIALECTS OF MANDI AND SUKET.

BY THE REV'D. T. GRAHAME BAILEY, B.D., M.R.A.S.

#### INTRODUCTION.

Manđi and Suket are two important states lying between Simla and Kāñgrā proper with Kuđu for their eastern boundary. They form part of the central linguistic wedge between Chamba and the Simla States, it being noticeable that north of Kāñgrā and south of Suket certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Chamba Dialects (See Appendix to Gazetteer of Chamba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Manđi dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Suket. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Manđeāli may be taken to be Jhatīgī half way between Sultānpūr and Pālampūr. Chōtā Banghāl, as alluded to in the following pages, is spoken in that portion of Chōtā Banghāl which lies in the extreme northern portion of Manđi State. In the south-east portion of the State, called Manđi Sirāj, the dialect spoken is still Manđeāli, but it shows resemblances to Inner Sirājī, the dialect of the northern half of the Sirāj Talīsil of Kulū.

In Manđeāli the genitive is formed by the postposition *ra*, the Dative by *jo*, and the Ablative by *g* or *th*.

Although the dialect shows many traces of the influence of Panjābi, it keeps clear of that influence in the plural of nouns, which is in the oblique, generally the same as the singular except in the vocative case. In parts of the State we have the special fem. oblique form for 3rd pers. pronouns so characteristic of Kuđu and the Simla States. The future is either indeclinable in—*ŋg* or declinable in—*gha*.

The Pres. Part in composition is indeclinable, as *karāhd*, is doing, which reminds us of the Kashmiri participle *karān*. Another resemblance to Kashmiri is in the confusion between *e* and *ye*. Thus we find *tes* used interchangeably with *tyēs*, *es* with *yēs*, *ithī*, with *i thī*, *ye thī*. The interchange of *s* and *h* finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary *hā* and *sā* or *asā*. See the dialects *passim*. Manđeāli has a Stative Participle in—*irā*, thus *paērā*, in the state of having fallen, *pūñā*, in the state of having been drunk. The peculiarity of the verb *bāhnā*, beat, has been alluded to under the verb in Manđeāli and Chōtā Banghāl, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Suket there are said to be three dialects—Pahār, Dahr and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The singular of nouns is practically the same as in Manđeāli, but in the plural Panjābi influence is shown in the oblique termination—*ē*. The Agent Plural, however, ends in—*ie*, *thē* is used for the ablative postposition, *ge* being generally

kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in *Māṇḍēāli*.

In verbs we find that the *Dahr* dialect resembles the *Panjābī* in its pres. part. in—*dhā*, and in its past part. in—*dhā*. The *Bahal* dialect has its pres. indic. like *Māṇḍēāli*, as *mārā hā*, but in the imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hā thē*, they were beating. The *Sukēti* dialects make their future in *gh* and possibly *g* or *gg*, and have the stative participle in—*īrā* as *mārīrā*, in the state of having been beaten. The auxiliary present and past is the same as in *Māṇḍēāli*.

The system of transliteration is that of the Asiatic Society of Bengal. *ī* denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; *c* is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.

## MANDĒĀLĪ [Maṇḍēālī.]

## NOUNS.

## Masculine.

## Nouns in —ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṭ—ā, horse	—ā
G.	—ā rā	as Sing.
D.A.	—ā jō	"
L.	—ā manjhā	"
Ab.	—ā gē, thē	"
Ag.	—ā	"
V.	—ā	—ā

## Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, etc.	"
Ag.	—ā	"
V.	—ā	—ā

## Nouns in —ī.

N.	hāth—ī, elephant	as Sing.
G.D.A.L.Ab.	—ī rā, etc.	"
Ag.	—ī	"
V.	—ī	—ī

Nouns in —ū, such as *hindū*, Hindu, are declined like those in—in—ī, bāb, father, is declined like *ghar*, except that the second b is doubled before any additions.

## Feminine.

## Nouns in —ī.

N.	bēṭ—ī, daughter	as Sing.
G.D.A.L.Ab.	—ī rā, etc.	"
Ag.	—ī	"
V.	—ī	ī

## Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	bāh—ī	ī
G.D.A.L.Ab.	—ī rā, etc.	as Sing.
Ag.	—ī	"
V.	—ī	ī

## PRONOUNS.

## Singular.

	1st	2nd	3rd	éh, this.
N.	hañ	tāu	sē	éh
G.	mērā	tērā	tōs-rā (or tyēs or tis)	éh rā (yēs).
D. A.	mājō	tūjō	tes, etc.	es, etc.
L.	mā bhīttar, manjhā.	tuddh, etc.	"	"
Ab.	māthō	tutthō	"	"
Ag.	mai	taī	tinē	inē
N.	āssō	tussō	sō	éh
G.	āssā rā, mhārā	tussā rā	tinhā rā	inhā rā
D. A.	āssā jō	„ etc.	„ etc.	„ etc.
L.	„ etc.	"	"	"
Ab.	"	"	"	"
Ag.	āsse	tusse	tinhō	inhō

## Singular.

## Plural.

N.	kun, who	jō, who	kun	jeō
Obl.	kōs, etc.	jēs, etc.	kinhā	jinhā
Ag.	kūnē	jinē	kinhō	jinhō
	kyā, what ?	has Obl. kiddhī.		

Other pronouns are *kōi*, someone, anyone, *kich*, something, anything; *har k i*, whosoever; *har kich* whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than ā are indec. Those ending in —ā have Obl. —ē. Pl. —ē, indec. Fem. —ī indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *é s gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

## Demonstrative      Correlatives      Interrogative      Relative.

éphā, like that or this.	tephā like that or this.	kēphā, like what ?	jērha, like which
itnā, so much or many.	titna, so much or many.	kitnā, how much or many.	jitnā, as much or as many.

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

## Time.

ébbē, hun, now  
tēbbē, then  
kēbbē, when ?

## Place.

éthī, here.  
tēthī, there.  
kēthī, where ?

## Time.

jēbbē, when  
 āj, to-day  
 kāl, tomorrow  
 dōthi, tomorrow morning  
 parsī, day after tomorrow  
 cauthē, day after that  
 kāl, yesterday  
 parsī, day before yesterday  
 cauthē, day before that  
 kadhī, sometimes, ever  
 kadhī nā, never  
 kadhī kadhī, sometimes.

## Place.

jētthi, where  
 ētthi tikkī, up to here  
 iētthi tē, from here  
 ūprā, up  
 bun, down  
 nēdē, near.  
 dūr, far  
 aggē, in front  
 picchē, behind  
 bhittar, inside.  
 bāhar, outside.

Others are *kī*, why, *idhī rē kāphē*, for this reason, *hā*, yes, *sitābī*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	tērē kātthē, about thee
wār, on this side	mī sāhī, āssā sāhī, like me, like us.
whittar, manjhe, manjh, within	tinhā bakkhā, towards them
hēth, below	tētāge prānt, after that
prallē—upon	
tikā tikkī, up to	idhī rē ūrē parē, round about it.
mī nēdē, beside me	tūssa barābar, equal to you.
mā sāngī, with me	māthē partēg, apart from me.
tēsjo, for him	

## VERBS.

## Auxiliary.

Pres.	I am, etc.	Sing. hā	f. hī	Plur. hē	f. hī
Past.	I was, etc.	Sing. thā	f. thi	Plur. thē	f. thi

## Intransitive Verbs.

## pauṇā, fall.

Fut.	Sing. paūgh—ā f.—i Pl. —ō f. —i, also paung indecl.
Imperat.	pau pauā
Pres. Indic.	paūñ indec. with hā f. hī Pl. hē, hī
Impf. Indic.	paūñ indec. with thāf thi, Pl. thē, thi
Past Cond.	paund—ā (—i —ē —l)
Past Indic.	pēā f. pēi
Pres. Perf.	pēā hā, etc.
Plupf.	pēā tha, etc.
Participle	paūkē, having fallen, paundē hī, on falling, pairā in the state of having fallen, paundē, while falling, paunēwālā, faller or about to fall.

Some verbs have slight irregularities.

hōṇā, be, become.

Fut.	hūghā or hūṇg
Pres. Ind.	hūṇ hā
Past Cond.	hundā.
Past Indic.	hūā.

auṇā, come.

Fut.	āūghā or aūṇg
Pres. Indic.	āūā hā
Past Cond.	āundā
Past Indic.	āyā
Participle	āikē, having come, āīrā, in the state of having come; jāṇā, go.
Imperat.	jā jā
Pres. Indic.	jāhā hā
Past Cond.	jāndā
Past Indic.	gēā
Participle	jāikē, having gone; gēīrā, in the state of having gone.

raihṇā, remain.

Fut.	rahanghā or rahāṇg
Imperat.	raih rahā
Pres. Ind.	rahā hā
Past	rāhā

baiṭhṇā, sit.

Fut.	baiṭhghā or baiṭhāṇg
Past Cond.	baiṭhdā

## Transitive Verbs.

mārnā, beat, strike, in general like *pauṇa*.

Fut.	mārghā or māraṇg
Pres. Ind.	mārā hā
Past Cond.	mārdā
Past Ind.	mārēā, with agent case of subject, mārēā, agreeing with object.
Pres. Perf.	mārēā hā, with agent case of subject, mārēā thā

agreeing with the object.

Plupf.	mārēā thā, with agent case of subject, mārēā thā agreeing with object.
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Participle	mārīrā, in the state of having been beaten.
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The passive is formed by using the past part. mārēā, with the required tense of jāṇā, go, mārēā jāṇā, be beaten. The passive is not very common.

The following are slightly irregular:—

khāṇā, eat.

Fut.	khāghā or khāṇg
Pres. Indic.	khāhā hā
Past Indic.	khādhā
Participle	khādhī- <i>ra</i> , in the state of having been eaten.

		pīnā, drink.
Past	pīta	
Participle	pītīrā	, in the state of having been drunk.
		dēnā, give.
Pres. Ind.	dēhā hā	
Past	dittā	
Participle	dittīrā	, in the state of having been given.
		laiṇā, take.
Fut.	laṇghā or laṇg	
Pres. Indic.	lahā hā.	
		karnā, do
Past	kitā	
		lēauṇā, bring, like auṇā, but.
Past	lēi āyā	
		lēi jāṇā, take away, like jāṇā.

There is a noticeable peculiarity about the past        of *bāhnā*, beat, strike (Fut. *bāhṇghā*, *bāhṇgg*). The past is always used in the Fem. I beat him is *māi tēṣjō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of "blow." See also under the Banghāl dialect.

#### Compound Verbs.

##### Habit, Continuance, State.

I am in the habit of falling, *haū̄ paīā karā̄ hā* (compounded with *karnā*, do).

I continue falling, *haū̄ paundā rahā̄* (compounded with *raihnā*, remain).

I am in the act of falling, *haū̄ paundā lagīrā̄ hā* (compounded with *laggnā* stick).

#### LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōṛā, horse.	mhaīs, buffalo.
bāb, bāpū, father.	bakr—ā, he-goat.
māi, mother.	—ī, she-goat.
bhāi, brother.	bhēd, sheep.
bōbbō, elder sister.	kutt—ā, dog.
baihṇ, younger sister.	—ī, bitch.
gābhru, beta, son.	rīch, bear.
bēti, daughter.	barāgh, leopard.
biāhū, husband.	gaddhā, ass.
lāṛī, wife.	sūr, pig.
mardh, man.	kūkk—ā, cock.
janānē, women.	—ī, hen.
matthā, boy.	bill—ā, cat (male).
matthī, girl.	—ī, cat (female).
puhāl, shepherd.	ūt, camel.
eōr, thief.	panchī, pankhīru, bird.
ghōṛā, horse.	il, kite.
ghōṛī, mare.	hāthī, elephant.
baīd, ox.	hāth, hand.
gāī, eow.	pair, pāī, foot.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*contd.*

nāk, nose.	tātā, swift.
hākkhi, eye.	painā, sharp.
mīh, face.	ūccā, high.
dānd, tooth.	gōrā, kharā, beautiful.
kān, ear.	kubhadrā, ugly.
saruāl, kēs, hair.	thandā, cold.
mūnd, sir, head.	tattā, hot.
jibh, tongue.	guḍlā, miṭṭhā, sweet.
pīṭh, back.	hacchā, clean, white.
pēt, stomach.	ghat, little.
sarī, body.	bahut, much.
pōthi, book.	hōṇā, be, become.
kalam, pen.	auṇā, come.
mānjā, bed.	jānā, go.
ghar, house.	baiṭhṇā, sit.
dāryāō, river.	laiṇā, take.
khād, stream.	dēṇā, give.
dhārā, hill.	pauṇā, fall.
pādhar, plain.	uṭhṇā, rise.
dōhri, field.	kharnā, stand.
rōṭi, bread.	dēkhṇā, see.
pānī, water.	khāṇā, eat.
kaṇak, wheat.	piṇā, drink.
challī, maize.	bōlṇā, say.
ḍāl, tree.	sauṇā, sleep, lie down.
grāō, village.	karna, do.
nagar, city.	raihṇā, remain.
baṇ, jungle.	bāhṇā, mārṇa, beat.
maechhi, fish.	pāchāṇṇā, recognise.
paindā, way.	bujjhṇā, know.
phaṭ, fruit.	pujjṇā, arrive.
māss, meat.	daurnā, run.
duddh, milk.	nhassi jāṇā, run away.
batti, āṇmī, egg.	baṇāṇā, make.
ghiū, ghi.	thaiṇā, place.
tēl, oil.	sadṇā, call.
chāh, buttermilk.	milṇā, meet.
dhiāṛā, day.	sikkhṇā, learn.
rāt, night.	parhṇā, read.
sūrj, sun.	likhṇā, write.
chandarmā, moon.	marnā, die.
tāra, star.	sunnā, hear.
bāgar, wind.	haṭṇā, turn.
pānī, barkha, rain.	haṭi auṇā, return.
dhūppā, sunshine.	buehṇā, flow.
gird, stormy wind.	laṭnā, fight.
bhāṛā, load.	jittṇā, win.
biū, seed.	hārnā, defeated.
lōhā, iron.	calējāṇā, go away.
kharā, good.	bāhṇā, sow.
burā, bad.	haṭ bāhṇā, plough.
baḍdā, big.	khuāṇā, cause to eat.
halkā, little.	piāṇā, cause to drink.
dalidrī, lazy.	suṇāṇā, cause to hear.
akliwālā, wise.	ougnā, graze.
bhacēāl, foolish.	cārnā, carāṇā, cause to graze.

## NUMERALS.

## Ordinal.

1—ek.	37—satattri.
2—dūi.	39—antuāli.
3—trae.	40—cāli.
4—cār.	47—satāli.
5—pānj.	49—anaunjā.
6—chau.	50—panjāh.
7—sāt.	57—sataunjā.
8—āṭh.	59—anāhat.
9—nau.	60—sāṭh.
10—dās.	67—satāḥat.
11—gyārā.	69—aphattar.
12—bārā.	70—sattar.
13—tēhrā.	77—satēutar.
14—caudā.	79—unāsī.
15—pandrā.	80—assī.
16—sōlā.	87—satāsī.
17—satāra.	89—nauūcī.
18—thārā.	90—nabbīcī.
19—unmī.	97—satānūcī.
20—bih.	100—sau.
27—satāi.	200—dūi sau.
29—anattri.	1,000—hajār.
30—trih.	100,000—lakkh.

## Cardinal.

Ist, paīhlū.	dujjī bāri, second time.
2nd, dujjā.	ēk gūnā, one fold.
3rd, trijjā.	das gūnā, tenfold.
4th, cauthā.	āddhā, half.
5th, panjū.	paunē dui, 1 $\frac{1}{2}$ .
6th, chatthū.	sawā dui, 2 $\frac{1}{2}$ .
7th, satū.	dhāi, 2 $\frac{1}{2}$ .
10th, dasū.	deōdh, 1 $\frac{1}{2}$ .
50th, panjhū.	sāddhō cār, 4 $\frac{1}{2}$ .
paīhlī bāri, first time.	

## SENTENCES.

1. Tērā kyā nāō hā ? What is thy name ?
2. Eh ghōrā kitnī barsā rā hāō ? How old is this horse.
3. Yēthī gē Kasmir kitnā kū dūr hā ? From here how far is Kashmir ?
4. Tērē bābbē rē gharā kitnē gābhrū hē ? In thy father's house how many sons are there.
5. Aj haū baṛē dūrā ge hanḍikē āyā. To-day I from very far have walking come.
6. Mērē cācē rā gābhrū tēsrī baihṇi sāūgē biāhā hūlīrā. My uncle's son is married to his sister.
7. Gharā sufēdā ghōrē rī jīn hī. In the house is the white horse's saddle.
8. Esrī piṭṭhī prallē jīn kāsī dēā. On his back bind the saddle.

9. Mai tēsrē gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sīrō par gāē bakri cārā hā (or carā karī hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs dālā hēth ghōrē prallē baiṭhīrā. He under that tree is seated on the horse.

12. Tēsrā bhāi apāi baihṇī gē bāddā. His brother is bigger than his sister.

13. Tisrā mūl ḍhāi rupayyā hē. Its price is two and a half rupees.

14. Mērā bāb tēs halkē gharā whittar (manjh) rahī hā. My father lives in that small house.

15. Tisjō inhā rupayyē dēi dēā. Give him these rupees.

16. Tinhā ḍhābbē tēsti lēi lā. Those pice take from him.

17. Tisjō bahut mārikō rassī kē bannhā. Having beaten him well bind him with ropes.

18. Khūē gō pānī kaddh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsrā gābhrū tuddh pioche aundā lagirā ? Whose son is coming behind you ?

21. Sē tussē kistē mullē lēā ? From whom did you buy that.

22. Grāwā rē haṭṭiwālē gē lēā āssē mullō. We bought it from a shop keeper of the village.

### NORTH MANĀDĒĀLI.

Only those points are noted in which North Manādēāli differs from Manādēāli proper.

#### NOUNS.

The Ablative is formed with *gē*, from.  
*dēd*, sister is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	dēd	dēdd—ā
G.D.A.L.Ab.	dēdd—ā rā, etc.	—ā, etc.
Ag.	—ē	—ē

#### PRONOUNS.

##### *Singular.*

	1st.	2nd.	3rd.	eh, this
N.	..	tū	....	....
G.	..	..	fem. tēssā rā-ēsrā f. ēssārā	....
D.A.	munjō	tujō	....	....
L.	..	..	....	....
Ab.	maīgē	tuḍḍhgē	....	....
Ag.	..	taī	tīnīē, tīnē, f. tēssē	inīē, inē, f. ēssē

## Plurat.

N.	mhārā ..	thārā ..	tōd̄
G.	āssē	tussē	tinhārā
Ag.			tinhē

*kun*, who ? Ag. s. *kuṇiē*.  
*jō*, who, Ag. s. *jiniē*.  
*kōi*, someone, anyone, Ag. *kesi*.

## ADJECTIVES.

Demonstrative.	Correlative.	Interrogative.	Relative.
ēh̄ā, like this or that ētrā, so much or many	tēh̄ā tētrā	kēh̄ā kētrā	jēh̄ā jētrā

## ADVERBS.

pōrshē, day after tomorrow or day before yesterday.	uphrau, up bunhē, down, nēr, near. bhittar.
ētthi tāū, up to here etthi gē, from here	

## PREPOSITIONS.

andhar, bic, within	māī nērē, besides me.
thāllē, below	māī kannē, with me.
tāū, up to	

## VERBS.

## Auxiliary.

Pres.	1st. Sing. hē	3rd. s. hā or hē
Past	thēā Pl. thiē	f. thi

## Intransitive Verbs.

pauñā, fall.

Past	paiēā f. paīī Pl. paīē
Participle	paiīrā hōā, in the state of having fallen.

hōñā, be, become.

Past	hōā
	aupā, come.

aupā, come.

Fut.	añghā
Imper.	a ā

jāñā, go.

Fut.	jañghā
Imperat.	jā jāñā
rāhñā, remain.	

Fut.	rāhñghā
Imper.	rāh rāhā
Past Con.	rāhndā
Past Ind.	rēhā
bañhpā, bāñhpā, sit.	

Past	bañth
<i>Transitive Verb.</i>	

Fut.	dīñā
Past. Con.	dīñdā
Past	dittā
leuñā, take.	

Fut.	lēghā, lañ
Past. Cond.	lēnda
Past Ind.	lēā
galāñā, say.	

Past	galāyā
jāññā, know.	

Past	jāñcā.
lēi auñā, bring, like auñā.	

The future does not appear to have the indecl. form found in Mandéālī proper, e.g., *pauñg* and *mārāyā*. The last S however has an alternative form in —ā as *pauñā*, *bāhū*, I shall fall, strike.

The partic. faller or about to fall, etc., dispenses with the ē in the middle: thus *mārnwālā* or *bāhwālā*, striker.

The past cond. is used for the present Indec. very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.		pair, foot.
ij, mother.		shir, hair.
bharēñpū, bhāñ, brother.		pyēt, stomach.
beuñh, sister.		pīñdā, body.
dēd, elder sister.		kāgad, book.
bēbbī, younger sister.		nāl, stream.
māhnū, man.		pahāg, hill.
māhtimū, woman.		bāgri, field.
bōld, ox.		shāihr, city.
kütt—ā, dog.		jañgal, jungle.
—i, bitch.		mhachli, fish.
gāddhā, ass.		paiñdā, way.
sūñgar, pig.		

phōl, fruit.  
dūddh, milk.  
āṇḍā, egg.  
ghēū, ghi.  
bāk, strong wind.  
bējā, seed.  
bāyķā, fine, good, etc.  
bōḍdā, big.  
darīldi, lazy.  
sēānā, wise.  
gūār, ignorant.  
thōṇḍā, cold.  
matā, much, many.

baṭhnā, bashna, sit.  
galāpā, say.  
rāhpā, remain.  
paññōṇā, arrive.  
nhaṭhnā, nhashna, run.  
bōlpā, call.  
shikkhpā, learn.  
shunpā, hear.  
calē aupā, return.  
bailnā, flow.  
khiānā, cause to eat.  
shupānā, cause to hear.  
lēṭnā, lie down.

## NUMERALS.

## Cardinal.

3—trāi.  
6—chiā.  
7—sātt.  
13—terā.  
29—natrī.  
39—antūāli.  
49—punjā.  
57—satūnjā.

59—nāhat.  
60—shaṭṭh.  
69—nhattar.  
77—satattar.  
79—nuāsī.  
90—nabbā.  
100—shau, saikrā.  
100,000—lākh.

## Ordinal.

5th—panjūā.  
6th—chaūūā.  
7th—sattūā.

10th—dasūā.  
50th—panjāhūā.  
qēḍdh, 1½.

The following sentences are very slightly different from those under Maṇḍeāli proper, but when they happen to have another turn of expression they are worth recording :—

2. Ěs ghōrē rī kētri umar hi ? What is the age of this horse.
3. Ětthigē Kashmīrā tāū kētrā dūr hā ? From here to Kashmir how far is it.
4. Thārē babbā rē gharō kētrē laṛkō hō ? In your father's house how many sons are there.
5. Haū baṛē dūrā gē hanḍi kannē āyā. I have come walking from very far.
6. Mērē cācē rā bēṭā ēsri bēūhṇi kannē biāhā hōā. My uncle's son is married to his daughter.
7. Gharā manjhō hacchē ghōrē rī kāthī hi. In the house is the white horse's saddle.
8. Ēsri piṭthi mā jin kōs. On his back bind the saddle.
9. Mai ḫsra bēṭā baṛā mārōā. I beat his son much.
10. Sō pahārā rī cōṭi mā gālā bākri carāndā. He on the top of the hill is grazing cows and goats.
11. Ěs dālā hōṭh ghōrē upphar baṭṭhirā. Under this tree he is seated on a horse.
12. Ēsra bhāi apnī bēūhṇi gē waddā. His brother is bigger than his sister.
13. Mērā bāb ēs halkē gharā mā rāhndā. My father lives in this small house.
15. Eshjō ēh rupayyā dēā. To him this rupee give.

16. Ěsgē rupayyā lēi lau. From him take the rupee.
17. Eshjō bāhiē rashjē bannhō. Having beaten him bind him with ropes.
18. Bāi gē pānī kaqdh. From the spring take out water.
19. Maī gē aggē eal. Walk before me.
20. Kēsrā laṛka tūssā picohē āē. Whose boy is coming behind you.
21. Tussē kēsgē mul lēā ? From whom did you buy it ?
22. Grāuš rō ēk dukāndārā gē. From a shopkeeper of the village.

### CHOTĀ BANGHĀLĪ.

The following grammatical forms are those in which the Maṇḍeālī spoken in that portion of Choṭā Banghāl which lies in the Maṇḍi State, differs from North Maṇḍeālī generally.

#### PRONOUNS.

##### *Singular.*

	1st.	2nd.	3rd.	eh, this.
N.	hañ, mai	..	..	..
G.	..	..	tisrā, f. tissā rā	..
D.A.	minjō	tijjō	..	..
Ab.	maṇgē	tuggē	..	..
Ag.	..	tai	tinni, f. tissē inni, f. issē	

##### *Plural.*

N.	assē	tuṣṣē
G.	mhārā, assē rā	tuṣṣē rā
D.A.	assē jō	„ jō
Ag.	assā	tuṣṣā

#### ADJECTIVES.

ētnā, so much or many	titnā	kētna	ētnā
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#### ADVERBS.

kai, why ?

#### VERBS.

##### *Auxiliary.*

Pres.	I am,	Sing. m. hā
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*Intransitive Verbs.*

paunā, fall.

Participle. pēirā, in the state of having fallen

ōṇā, come.

Past āyā

jāṇā, go.

Fut. jāyghā.

rāihṇā, remain.

Past rēhā.

In Choṭā Banghāl also is found that peculiar fem. past of bāhṇā thus :—  
 māi tisjō dō trai bāhī, I struck him two or three blows ; māi tisjō do trai thaprē  
 rī bāhī, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined as—

ēh kitāb māggē nih parīēñ jāndī, I cannot read this book.

rōñi mangē nih khāyā jāndī, I cannot eat bread.

khaccar nīñ mangē rōkēā jāndī, I cannot stop the mule.

phulkē nīñ minjō ūndē pakāṇā, I cannot cook phulke (lit. phulke do not come to me to cook).

In these cases on the analogy of Urdū and Panjābi we should expect parhī, khāi, rōkī, pakāṇē.

The following words taken from the beginning of the list show how slightly Choṭā Banghāl differs from N. Māndeāli.

bāppā, father.  
 ij, mother.  
 bhāū, brother.  
 bēbbē, baihn, sister.  
 munnū, son.  
 bēttī daughter.  
 khasm, husband.  
 lārī, wife.  
 māhṇū, man.  
 janāna, woman.  
 ohōhrū, boy.  
 —ī, girl.  
 guālū, shepherd.  
 cōr, thief.  
 ghōr—ā, horse.  
 —ī, mare.  
 mhāih, buffalo.  
 bākr—ā, he-goat.

bakr—ī, she-goat.  
 bhīd, sheep.  
 kutt—ā, dog.  
 —ī, bitch.  
 riceh, bear.  
 mirg, leopard.  
 gadhā, ass.  
 sūr, pig.  
 kukk—ar, cook.  
 —ī, hen.  
 bill—ā, cat (male).  
 —ī, cat (female).  
 ūt, camel.  
 hāthī, elephant.  
 hāth, hand.  
 pair, foot.  
 nakk, nose.  
 hakkhī, eye.

## APPENDIX II.

### ARMS AND SHOOTING RULES.

Shooting is governed by the Suket State *Shikar* Regulations, 1979, of which the following is a *resume* :—

1. The possession of arms must at once be reported to the Police.
2. Shooting is prohibited except under a license from the Durbar or from an officer authorised by the Durbar for this purpose.
3. Shooting is strictly prohibited in the reserved forests and between 1st March and 30th September.  
*Titar* and *Murghabi* can however be shot after April.
4. The capture and killing of *mushk nafa* and *Nil Gai* is strictly prohibited.

## APPENDIX III.

### SUKET STATE STAGING RULES.

1. There are Dak Bungalows and Rest Houses at the following stages:—

*Dak Bungalows* :—Dehar and Bhojpur. *Khansama, chowkidar, and sweeper* are maintained at the Dak Bungalows.

*Rest Houses* :—Ghiri, Chindi and Alsindhi. Only *Chowkidars* are maintained at the Rest Houses.

2. For the use of the Dak Bungalows a rent of Re. 1 will be charged from every traveller for 24 hours. If two or more persons occupy one room, then the second and every subsequent person will be charged rent at half rate.

No exception is made in favour of married couples.

If a traveller does not stay the night, a fee of 8 annas per person only will be charged.

3. Government officials except State Guests are not exempted from paying the above charges even though they may be travelling on Government duty.

4. No traveller can claim shelter in a Dak Bungalow for more than 24 hours, after the expiry of which he must leave, if required to do so by other travellers seeking accommodation.

5. Rest Houses cannot be occupied without the permission of the Durbar, applications for which should be addressed to the Chief Minister. No charge is made for their occupation from Government officials travelling on duty; other travellers are required to pay a charge of 8 annas a day each.

6. Whoever loses, breaks or damages any furniture or other property belonging to any bungalow must pay the value of the article or of repairs, as the case may be. The prices are shown in the list kept in the bungalows.

7. There are State houses for Indian travellers at Tattapani, Phernu, Pangna, Chindi, Chauki, Jaidevi and Sheri, application for occupation of which should be addressed to the Naib Tehsildar, Karsog. No charge is made for their occupation from Government officials travelling on duty; other travellers are required to pay a charge of four annas a day each.

8. All travellers are required to enter their names and addresses in full in the Dak Bungalow and Rest House Registers. The time and date of arrival and departure should also be entered.

9. State officials travelling on State duty will be exempt from all charges for the occupation of the bungalows.

10. The *chowkidars* will procure supplies for travellers at the expense of the latter. Six hours' notice is required for obtaining two coolies, thirty-six hours' for four coolies. If more than four coolies are required by any traveller, application may be made to the Chief Minister or the Tehsildar concerned a week before. Attempts should be made to procure mules instead of coolies. Coolies may only be engaged for a journey from one stage to the next and may not be detained any further. The rates of coolie hire per stage are as follows:—

Sundarnagar to Dehar	.	.	.	.	.	6 annas
Dehar to Bilaspur	.	.	.	.	.	6 ,,
Sundarnagar to Galma	.	.	.	.	.	6 ,,
Sundarnagar to Ghiri.	.	.	.	.	.	6 ,,
Jaidevi to Chowki	.	.	.	.	.	6 ,,
Chowki to Pangna	.	.	.	.	.	6 ,,
Each stage	.	.	.	.	.	6 ,,

*plus a commission of 6 pies per coolie payable to the kardar who supplies coolies.*

No coolie shall carry more than 15 seers luggage in the hills and more than 24 seers in the plain valley.

For each day that a coolie is kept waiting for a traveller after the date for which notice has been given, and for each day's halt during which a coolie is detained, a sum of two annas is payable by the traveller. Coolies will not be kept waiting for a traveller for more than 2 days.

11. Except in Sundarnagar chickens and eggs are not procurable without prior notice.

12. No one shall occupy the Indian Guest House at Sundarnagar except with the permission of the Durbar. In case the permission is granted and the traveller is not a State guest, then he will be liable to pay the rent mentioned above.

## APPENDIX IV.

### SUCCESSION LIST OF THE RAJAS OF SUKET.

<ol style="list-style-type: none"> <li>1. Bir Sen (c 770 A.D.).</li> <li>2. Dhir Sen.</li> <li>3. Bikram Sen.</li> <li>4. Dhartari Sen.</li> <li>5. Lakshman Sen.</li> <li>6. Chandar Sen.</li> <li>7. Bijai Sen.</li> <li>8. Sahu Sen (c 1000—1020).</li> <li>9. Ratan Sen (c 1020 A.D.).</li> <li>10. Bilas Sen.</li> <li>11. Samundar Sen.</li> <li>12. Hewant Sen.</li> <li>13. Balwant Sen.</li> <li>14. Sewart Sen (c 1120 A.D.).</li> <li>15. Dilawar Sen.</li> <li>16. Biladar Sen.</li> <li>17. Ugar Sen.</li> <li>18. Bikram Sen.</li> <li>19. Mantar Sen.</li> <li>20. Madan Sen (c 1240 A.D.).</li> <li>21. Davir Sen.</li> <li>22. Dhartari Se.</li> <li>23. Parbat Sen</li> <li>24. Kam Sen.</li> <li>25. ?</li> <li>26. ?</li> </ol>	<ol style="list-style-type: none"> <li>27. ?</li> <li>28. Sangram Sen.</li> <li>29. Mahan Sen (c 1480 A.D.).</li> <li>30. Haibat Sen.</li> <li>31. Amar Sen.</li> <li>32. Ajimardan Sen.</li> <li>33. Parbat Sen (1504—1520).</li> <li>34. Kartar Sen (1520—1540).</li> <li>35. Arjan Sen (1540—1560).</li> <li>36. Udai Sen (1560—1590).</li> <li>37. Dip Sen (1590—1620).</li> <li>38. Shyam Sen (1620—1650).</li> <li>39. Ram Sen (1650—1663).</li> <li>40. Jit Sen (1663—1721).</li> <li>41. Garur Sen (1721—1748).</li> <li>42. Bhikham Sen (1748—1762).</li> <li>43. Ranjit Sen (1762—1791).</li> <li>44. Bikram Sen (1791—1838).</li> <li>45. Ugar Sen (1838—1876).</li> <li>46. Rudar Sen (1876—1879).</li> <li>47. Arimardan Sen (1879—1879).</li> <li>48. Dusht Nikandan Sen (1879—1908).</li> <li>49. Bhim Sen (1908—1919).</li> <li>50. Lakshman Sen (1919).</li> </ol>
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